

From Pres. Angell

The Literary Digest

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WHOLE No. 32.

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In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

AMERICA AND PROTECTION.

A. N. CUMMING.

National Review, London, November.

THE late Mr. Matthew Arnold once said, that the great necessity of Englishmen was to "allow the free play of criticism upon their stock notions and ideas." They were too much attached to certain modes of thinking, whether these were venerable or merely modern and conventional. New facts which might modify these views were ignored or misrepresented. Certainly there can be no greater necessity now, than to consider our ideas square with the situation created by the new American tariff. Consider what that situation is.

In 1847 we adopted Free Trade under a practical necessity. The theorists of that time inculcated the doctrine that Free Trade would produce prosperity, and non-intervention peace; that, on the other hand, Protection, which generally went hand in hand with Militarism, would lead to economic misery and political mischief. We chose Free Trade, and America, Non-intervention. The resulting prosperity of both nations has been phenomenal. No one doubts that for England this result has been mainly due to our free imports of food and

raw material, aided by our international position, and the fact that we had got the start in the industrial race.

But the prosperity of America has gone along with precisely the opposite tendencies. She has prospered in spite of a tariff that, year by year, has become more and more rigidly protective. In the course of the last twenty years, her prosperity has become almost embarrassing. It cannot be denied that labor and capital are, for the present, more harmonious in the States than they promise to be with us. Not only is the standard of living higher for the working-man in the United States, but wages are better, and employment constant. Nor need it be pointed out, that although the Americans are handicapped by their own protective system from effectively competing with England for the industrial supremacy of the world, yet in many departments they are already ahead of us.

It is perhaps not wonderful that, in view of these considerations, the working-man should begin to have his doubts as to the English system. Not only does he see how great the difficulty of obtaining constant employment in England is becoming, and what terrible conflicts are threatening between capital and labor over the vexed question of profits, he sees that the same condition of things exist in agriculture. If necessities in England are not dear, employment is scarce and variable. To quote the hackneyed protectionist argument: "What is the use of cheap bread to us, if we have not wages to buy it with?"

It results, therefore, that each year some 300,000 persons leave Great Britain for America alone, and very few of them come back. They look for higher wages and comfort, and presumably find them. Not only so, but if rumor is to be believed, there has been of late years a steadily increasing emigration of capital from this country. It is said that the mere mooted of the McKinley Act sent many of our capitalists and manufacturers across the Atlantic, to make inquiries as to starting business there.

The American system of Protection is practically due to the enormous expenses incurred during the Civil War. When the reduction of the debt became gradually more automatic and efficient, the protective duties were still maintained for the protection of American industries. In this last stage the Democrats advocated Free Trade, on the ground that the present surplus must be got rid of. The Republicans are bolder, and pledge themselves, when they frame a platform, to maintain the protective tariff.

The McKinley Act is the outcome of the situation. The Republicans, having won the election upon the issue of Protection, were constrained to pass a protective measure, and, to get rid of the surplus, they raised the duty on certain articles so high as to be prohibitive. The articles thus excluded are simply those selected in their own interest by the manufacturers to whom the Republicans owe their advent to power. The interest of the consumer is ignored. It is the button-makers, the glove-makers, and the like, that the Republicans delight to honor.

A point of view more absolutely removed from ours it would be impossible to conceive. In fiscal matters we hold that the first duty of the government is to consider the consumer; in the United States they consider only the producer, if he is wealthy enough. Our argument is, that if consumption is free, production will be benefited; their's, that if production is protected, consumption will be larger and freer. We decline to tax the food or clothing of the laborer, because dear living means high wages and enfeebled production; they profess to protect all manufacturers equally, so that the

workmen, having all of them high wages, can all afford to pay high prices, and yet live well. Yet it must be noticed that Protection in America is not all-round, nor can it be. The class which has suffered most of all from Protection is undoubtedly the agricultural. These have now formed a Farmers' Alliance, and in the possibility of a revolt on their part lies the great chance of the Democratic party at the ensuing elections.

Whether the downfall of Protectionism is likely to come from an economical revolt on the part of the people at large, or whether they will continue to prefer their present stage of comfort, is hard to say. For us it is enough to know, that, Protection or no, America is now established as one of the most prosperous of nations, and this in defiance of all known economic laws.

And so the great lesson which the English Free Trader must learn, is this: Let him believe as fervidly as he pleases in his principles, he must recognize that all economic results are relative to their age and place.

WHEN THE SICK MAN DIES.*

ERNST HAECKEL.

Deutsche Rundschau, Berlin, November.

WHAT shape will the future of Algiers take, and in what relation will the colonized northwest of Africa stand to Europe, are weighty problems which can hardly fail to present themselves to the thoughtful visitor to the flourishing colony of Algiers. Yet they are only a part of one of the greatest political problems of the future—the Mediterranean problem. The entire reconstruction of modern Europe, and the relative position of its cultured nations, depend on the solution of this weighty "Mediterranean problem," and the intimately associated "Oriental question."

Familiar, as long residence and much travel have rendered me, with every section of the Mediterranean coast, I have no hesitation in expressing the profound conviction, that the Asiatic and African coasts of the Mediterranean, which, two thousand years ago, were centres of a flourishing civilization, will recover their lost glory, as soon as Turkey shall be overthrown, and the rule of Islam broken. The especially favorable geographical division of the Mediterranean coast, its hills and mountains, its islands and peninsulas, its glorious climate, its fertile soil, its fauna and flora, are the same now as they were two thousand years ago. And what Phœnicians, and Egyptians, Numidians and Carthaginians, Greeks and Romans achieved in the past, under far less favorable conditions, will be much more easy for modern Europe with the boundless resources at her command.

The rapid strides made by a few isolated cities, as, for example, Smyrna, Beyrout, Alexandria, Tunis, under the influence of contact with Western civilization, and in spite of Turkish misrule, afford indications of what they may become, when wholly emancipated from it.

With the downfall of the Turkish Empire, which must occur sooner or later, one of the greatest political anxieties must be, to make such a division of the estate as will not upset the balance of power in Europe. This cannot be secured, unless all the leading cultured nations be considered in the partition of the estate, of which the coasts of the Mediterranean constitute an important item.

The gravest point in the Oriental question—the possession of Constantinople—would perhaps be best disposed of by the establishment of a new Grecian empire. The colonization of Albania and Montenegro would be a suitable work of civilization for Austria, which already appears to have obtained secure possession of Bosnia and Herzegovina.

As regards the south coast of the Mediterranean, and the apportionment of North Africa, it may be taken for granted,

* From *Algerische Erinnerungen*.

that England will hold fast to Egypt. In the interest of the European balance of power, it were then desirable that Italy should secure the entire coast between Egypt and Algiers, and that Tunis shall fall to Italy. Of course, France, which already looks on Tunis as its fourth province, will not be willing to see it pass to Italy; still, Western Morocco, important for its connection with Senegal, ought to be deemed full compensation. But these are questions which will be settled by "blood and iron," at the close of the great European war, necessary for the solution of the Turkish question. If France should succeed in realizing her dream, and in securing the whole northwest of Africa, New Algiers would consist of five rich and powerful provinces, viz.: Morocco, Oran, Algiers, Constantine and Tunis, and the west Mediterranean basin would, in truth, be a "French sea." Europe might sanction this occupation on the part of France, but any attempt on her part to extend her power in the East would be opposed by all Europe, and especially by England. Since her expedition to Syria, many patriotic Frenchmen have already begun to regard that country as a French province of the future; others recall Napoleon's dream of conquest of Egypt and Asia Minor. Should this dream be realized, the whole Mediterranean would be a French sea, and all Europe would be dependent on her good-will. Fortunately, existing political combinations in Europe appear to have made ample provision against that contingency.

The future of the eastern coast of the Mediterranean, the fate of Syria and Asia Minor, constitute a more difficult problem for solution than that of North Africa. Of the representatives of the European nations who are now crowding in, no one plays a predominant rôle. The energetic Greeks are pouring in here, too, and making their influence felt. But they might readily forego their pretensions, if compensated with Constantinople and the greater part of European Turkey. Russia too is making energetic efforts to secure a footing at several important points, for example, in Jerusalem and Beyrout; but the settlement of Central Asia is the problem which naturally most concerns her.

When, in 1887, I first set foot on Syrian soil, the flourishing German colony at Joppa, or Jaffa, awoke in me a dream of the grand future in store for this glorious land if it were only brought under German rule. And going thence to Beyrout and Smyrna, and seeing the active part taken by German and Austrian residents in the commerce of the country, I decided that here on the eastern coasts of the Mediterranean is the land, in which the fatherland must strive to found its Colonial Empire.

It is impossible to predict certainly what form the present energetic colonial movement will take in the course of its further development, or how the division of the earth among the great cultured nations of Europe will be effected. So much is clear, that if Germany will preserve her independence, and her rank among the Great Powers, she must push forward her colonial policy with energy. The colonial policy is, for Germany, a vital policy. At present the best strength of our population is being annually drained by emigration. If this stream of emigration were diverted to German colonies, they would serve to strengthen and support the Mother Country in the struggle for existence with rival nations.

This struggle for existence is the one principle which determines the existence and development of nations, precisely as of plants and animals, and no one can glance at our geographical position and historical development without realizing that Germany's struggle for existence with the other nations of Europe will be a hard one; while a colony like Algiers would place her in the front rank of the nations.

The pressure of population in Europe, and the feverish development of modern culture render the emigration problem, and its associated colonial policy the most vital problem of the age.

REMEDIES FOR IRISH DISTRESS.

MICHAEL DAVITT.

Contemporary Review, London, November.

THE coming session of Parliament will have its time largely devoted, again, to a discussion of the Irish question. Prominent among the subjects to be considered will be the distress occasioned by the failure of the potato crop. We shall have the inevitable divergence of view. Those in sympathy with the Irish people will assert that the potato crop has been all but a complete failure along the whole Western seaboard of Ireland. The supporters of Her Majesty's Government will contend that the extent of the distress has been greatly exaggerated, and for political purposes.

There has been, and, unfortunately, there is still, some exaggeration on both sides. On the part of the people there is this to be said in extenuation of the cry of "wide-spread famine." They have a vivid recollection of the criminal neglect of the Government in 1846, on the very eve of the Great Famine of that period, and even later still, in the partial famine of 1879 and 1880. In regard to the present famine there has been cruel exaggeration on the part of the Government. Mr. Jackson, M. P., the Financial Secretary of the Treasury, and other supporters of Her Majesty's Government, including Mr. Leonard Courtney, M. P., have told the public that they have been on a tour of inspection to the district where destitution was most to be expected, and that they have found little or nothing to justify the alarm which has been sounded. Facts which have been publicly stated and not contradicted show that no reliance can be placed on this "inspection."

From my point of view, the present distress, be it great or small, should lead more to a consideration of a permanent remedy for the state of things always to be found in the social condition of the people in the distressed areas, than to a passing provision for the present partial failure of the potato crop.

Mr. Tuke, who, I take it, voices in this particular instance the opinions of Her Majesty's Government, believes in the emigration of the Irish people out of Ireland. It is the one sovereign remedy for Irish social ills which the philanthropists of England have always held.

Mr. Balfour, the Chief Secretary, at Newcastle the other day, lectured the Irish politicians, because they did not "preach to the Irish people that possibly they might be better off if they depended less on the potato." Mr. Balfour speaks as if the Irish people, in the distressed areas, had the choice and the facilities of cultivating whatever kind of food it might please their friends to recommend to them. If Mr. Balfour had the most elementary acquaintance with the West of Ireland, he would know that the reason the people are so dependent upon the potato for their sustenance, and why we are face to face with visitations of periodic distress, is because the people are actually restricted to the poorest kind of land, and to the smallest quantity of this land, for which, in addition, they pay exorbitant rents.

What is wanted is, that the industrious peasants, who now live in hovels scarcely better than wigwams, should have access to the enormous tracts of grazing and waste land that are to be found in every one of the Western counties. In their present condition, confined to holdings of inferior land, averaging not more than five acres, the cottier peasants are compelled to cultivate that article of food which will yield the largest results to their labor; that is, the potato. Its cultivation, and the dependence of the people upon it, are necessities of their present economic condition. Give them more land, double or treble the size of their holdings, and the advice which Mr. Balfour gives to Irish politicians, to preach dependence upon some other article of food than the potato, could and would be followed.

The increase in the size of their holdings would enable them to cultivate, besides the potato, such eatables as oats,

lentils, peas, beans, cabbages, and other kinds of cereal and farinaceous foods, suitable to the humid climate of Ireland, which would make the people practically independent of the potato, and secure them against the consequences of its chronic failure. This is the true economic remedy for Irish distress. It is an obvious and natural remedy, and one which it should not be difficult to apply.

All political parties are now agreed, more or less, upon the principle of migration. It is to be feared, however, that the main feature of the scheme which Government will propose to Parliament will be emigration. This means, in fact, the expatriation of what remains of the Celtic portion of the population of Ireland, with an extension of the huge grazing farms which have already all but destroyed the sources of agricultural industry in a great part of that country. Such a scheme should be resisted.

As to the probable extent of this destitution, my own opinion is, that it will not be nearly as acute or as wide-spread as was the distress of '78 and '80. The calamity of those years was occasioned as much, if not more, by debilitated seed as by a wet summer.

Since then, new and vigorous seed potatoes have been introduced into the country. In most instances the substituted seed was such as grows best in peaty soil, and makes the stoutest resistance to adverse climatic conditions. But where the seed has again become debilitated, or where, as unfortunately is largely the case, the worst potatoes are selected for seed purposes, the crop of 1890 is a complete and disastrous failure.

The form which the immediate and pressing relief shall take ought to be a matter of serious consideration. That direct relief, either in food or in money, has a demoralizing effect upon the people, is beyond dispute and is admitted all around. It ought to be a condition, both of Government effort and of whatever is attempted by public benevolence, that *work of some kind* should be done by those to whom relief is extended.

But what is Ireland going to do? Or, rather, why should any external help be either asked for or expected? There are over £30,000,000 of money in Ireland at this moment, in banks and otherwise. A mere tithe of this would suffice to avert starvation from the people and the shame of receiving alms from the country.

THE SOCIAL DEMOCRATS IN GERMANY.

Die Grenzboten, Leipzig, October.

It is quite natural that the Socialists should try to represent the split in their camp as an insignificant incident, and explain it away as a mere "difference of tactics." But it is very singular that the public at large should feel satisfied with such an explanation. People must have forgotten the shrewd old saying: "Wherever two are fighting, there is a third who is winning," or they must have become so fixed in their view of the Socialist party as one compact mass of genuine revolutionary elements, that they have surrendered the solution of the Socialist problem altogether as a purely military affair. But that would be a grave mistake.

A comparison, for instance, between the speeches of Dr. Wille, shoemaker Baginsky, etc., on the one side, and those of Mr. Bebel, Mr. Liebknecht, etc., on the other, gives irrefragable evidence that there is something more than a mere difference of tactics at the bottom of this split between "the Young" and "the Old." The former, the Young, are still nourishing an uncompromising, thoroughly pessimistic, hatred to the State as it exists. They reject all negotiations with the authorities that be, all coöperation with the legislatures, as mere waste of time and force. They demand openly the complete overthrow of the whole social structures, the return to chaos. Not discussion, but agitation is their device. "What do we care about the Philistines!" says Mr. Baginsky,

"we are and we will remain a revolutionary party." The latter, on the contrary, the Old, have abandoned such "phrases," as Mr. Bebel calls it. Not that they by any means have given up their peculiar ideas of the State of the future. But they recognize that, though they may not be able to reach their final goal by that way, they can, nevertheless, by the instrumentality of the existing legislature get a normal day of labor fixed, all labor on Sunday abolished, the general conditions of labor improved, etc.; that is, they can proceed in the right direction. They have ceased to be revolutionists. They have become opportunists or "possibilists." But this difference between the two divisions of the Socialist party is not a question of tactics, it is a question of standpoint.

Indeed, we stand here before a political development, which history has repeated so often as to prove it the result of natural law. Any political party forming around a living political idea as its nucleus, will strike out with more or less of a revolutionary flash, with a more or less reckless demand of right and possession, with a crushing criticism of everything in its way, with a power of propaganda which no material force is able to subdue, and which may enroll fear and even terror among its means of agitation. But as the party grows larger, its views must widen; as its purposes approach realization, they must become more definite. Not only that the number of conservative spirits increases with the very number of members, but as the party moves on in steadily larger and larger circles, the facts and forces with which it must reckon become more and more numerous. It is easy enough for one man to fancy that he will overthrow a million men, but it is rather hard for a million men to determine that they will overthrow themselves. In such degree as the party becomes a larger and larger portion of society, in the same degree society becomes a more and more holy thing for it, and gradually, the wild enthusiasm of the abstract idea crystallizes into the set purpose of the practically possible; that is, the revolutionary party which started becomes, by natural law a reform party, adopting intelligent means for the achievement of desired ends. Such are the ways of the world, and such is the meaning of the present split in the Socialist camp.

CYPRUS AFTER TWELVE YEARS OF BRITISH RULE.

R. HAMILTON LANG.

Macmillan's Magazine, London, November.

ENGLAND, in 1878, became responsible for the destinies of Cyprus. Now, in 1890, we may fairly ask for the material results of these twelve years of British rule.

Last year a Deputation of Cypriotes visited London to answer that question, according to its light. It was headed by the Archbishop of Cyprus, a prelate distinguished for his intelligence, moderation and personal virtues; and its views may in consequence, be safely assumed to represent those of the most reasonable and best informed among the Cypriote people. It was well received at the Colonial Office; and I think I am correct in saying that His Beatitude was particularly touched by the courtesy, kindness and hospitality shown towards him by distinguished members of English society.

What answer the Deputation gave to the question I have suggested I cannot more safely, nor better, describe than in the words of the Colonial Secretary himself. Lord Knutsford, in a despatch to Sir Henry Bulwer, says:

The principal demands of the memorial and of the Deputation are based upon a deterioration in the economical condition of Cyprus, which is supposed to have taken place since the British occupation. In the opinion of the Deputation, that condition is appreciably worse than under the Turkish administration, and is likely to end in the final ruin of the community, owing to the decrease in its products, the pressure of taxation, and the drain on the metallic currency, and

they have adduced many facts and arguments which they regard as supporting this contention.

To the impartial critic two points suggest themselves as important. First, are the opinions of the Deputation right or wrong? Second, if wrong, how comes it that the representatives of the best-disposed members of the governed class should believe them right?

Certain figures were furnished to the Colonial Office by the Deputation. These figures were forwarded by Lord Knutsford to Sir Henry Bulwer. He modified the figures, considering that there must be made some allowances which had been overlooked by the Deputation. But after a careful study of the figures and the comments thereon by Sir Henry, it is undeniable that, under British rule, there has not been any increase in the value of the crops, the value of real property has decreased, and the volume of taxation is greater to-day, after twelve years of British occupation, than it was under Turkish rule.

There is enough in these facts to cause regret, for they are crucial tests of material prosperity. They also sufficiently explain the dissatisfaction felt by the most reasonable members of the governed class in Cyprus. In saying this, I have no desire to throw the blame upon the Colonial Office nor upon the local British administrators. They have tried as far as possible to make two ends meet. The task in Cyprus was made absolutely impossible for two reasons. In fulfilment of a promise, perhaps too generously made, the British Government has had to recognize an annual payment to the Porte for Cyprus of £92,500, representing ten shillings per head of a very poor population. Again, the British administration in Cyprus costs £110,000 per annum as against £40,000 which the Turkish administration cost. These two facts make it absolutely impossible for the island treasury to make two ends meet. The result is lamentable. It records a failure of the civilized Government of Great Britain to improve the material interests of a docile people, who pervert to its care from the most retrograde Government in the world; it disappoints the hopes which the Cypriotes very naturally indulged and which many Englishmen cherished. The Deputation, headed by the Archbishop, was simply a forcible expression of the bitterness of the disappointment experienced by the islanders.

Is there no remedy for the future? I am encouraged to attempt an answer to this question, because various changes which I recommended in 1878 have been adopted with great advantage. The only remedy, in my opinion, for the lamentable condition of things in Cyprus is to abolish the tithe on grain and substitute an export duty of ten per cent., levied at the port of shipment. This will involve, until the export trade in grain is largely developed, a loss to the Treasury of probably about £30,000 per annum. An immediate alleviation of the suffering agricultural interests would follow, leading without doubt to a large development in the area of land cultivated, and a certain increase in the value of real property.

I do not advocate the sacrifice of £30,000 a year upon philanthropic grounds. I recommend the measure as a temporary sacrifice, to remedy a situation which otherwise will go from bad to worse. And I further suggest that it be done in a tentative form, if we have not the courage to do it permanently. Let the remission be for seven years. I have not the slightest doubt that, at the close of that time, the island, which to-day does not grow enough of breadstuffs for its population, will then be swelling the imports of grain into England, and that in the increased import and export duties, the Treasury will have found ample compensation for the abolished tithe. The British public does not need to be told, that to improve a long neglected field, the only way is to lay out some money to put it in order. The sacrifice required on the part of the British Treasury to restore prosperity to the agricultural interests of Cyprus is a small one, and in small portions, for a limited number of years. In the circumstances under which we took the island, this is a duty, and in its performance we shall study our best interests.

THE BRAZILIAN CONSTITUTION.

J. N. FORD.

Chautauquan, Meadville, Pa., December.

THE new constitution of Brazil is the logical result of a national uprising against a highly centralized system of government. Emerson said of the English, "Their God is Precedent." The political god of Dom Pedro was centralization. An enlightened and progressive monarch, possessing many amiable and admirable characteristics, he reproduced in his system of government the complex mechanism which Metternich controlled and directed from Vienna, until it broke down under its own weight.

The revolution was at once a reaction against centralization and a recoil from the encroachments of clericalism. The Emperor was his own master, but the Crown Princess was known to be a religious zealot under the control of Jesuit advisers. Possessing marked force of character, and having a passion for over-reaching and managing politicians, she had shown, under the Regency, that she would not be either a weak or incapable sovereign as her father's successor; and it was generally suspected that she had been convinced that she had a greater work to accomplish for the Established Church than for the Empire, and that her Orleanist husband, the Count D'Eu, would aid and abet her in a reactionary policy of religious bigotry.

As Regent she had acted upon the advice of the Jesuits rather than the Ministry, in proclaiming emancipation. This was a master stroke of statecraft, designed to conciliate public favor, and to counteract her personal unpopularity; yet it not only alienated the support of the slave-holders, who were taken by surprise when they were not prepared for the new conditions of labor, but it was also an unerring revelation of the domination of clericalism at Court. A powerful class, which had been loyal to the Crown, was left to shift for itself, and to face financial ruin. When the Emperor was turned out of his palace and sent into exile, the same class, resenting its own injuries, was indifferent to his fate. The Jesuit advisers of the Princess Regent had over-reached themselves and warned the Brazilian people, that if they were to wait until the Emperor was in his grave, they would have to do with a bigoted and determined Queen, supported by all the resources of a reactionary church and religious fanaticism. Gambetta's "clericalism is the enemy" became one of the watchwords of the revolution.

The work undertaken by the revolutionary leaders, when the government was overthrown on Nov. 15, 1889, was nothing less than the political reorganization of Brazil. In a few days the ground was cleared. Decree followed decree, and all the institutions of the Empire were swept away. The provisional Ministry, which had been placed in power by a few battalions of ill-disciplined soldiers, became the sole repository of political authority. In response to orders from Rio, every provincial government was overthrown, and a revolutionary administration established in its place. The municipal government of the Capital was abolished. The Church was disestablished. Civil marriage was proclaimed. A naturalization law was enacted. Educational suffrage was decreed. Such legislative activity had not been witnessed since the paroxysmal period of the French Revolution. It was centralized administration, reduced to a system of tremendous simplicity; but generally apathy prevailed, because it was known that a constitutional commission was embodying these decrees of the provisional government in a fundamental law, which would ultimately be submitted to a national assembly elected by the people.

This commission of five constitution-makers was appointed by an executive decree of Dec. 3, 1889. Under the presidency of Dr. Joaquim Saldanha Marinho, it delivered its project to the provisional government May 30, 1890. The text was re-

vised and amended by the Ministry and finally published June 22. It was declared to be immediately in force, only in so far as it related to the election on the 15th of September of two Houses of Congress, which were to be invested with the supreme function of revising and accepting it for the Nation.

Perhaps the best evidence of the stability and permanency of the new constitutional order in Brazil, is the closeness and fidelity with which the American system of government, with its coördinate public powers and self-acting checks and balances, has been reproduced. Notwithstanding the Comtist vagaries of Constant and other members of the provisional government, the constitution embodies few of those glittering generalities and philosophical deductions in which French law-makers delight. It is, in its essential features, a working copy of the American Constitution.

The most significant departures from the American plan are (1) the lengthening of the official terms; (2) the substitution of educational, for universal, suffrage; and (3) the facility with which the constitution may be amended. The President's term is six years and he cannot be immediately reelected; a Senator's is nine years, and a Representative's three years. These are changes for the better, since the excitement and turmoil of elections are rendered less frequent. Theoretically, it is an admirable scheme of government, well fitted to develop civic virtues in the Brazilian people, and to complete their education in constitutionalism and democracy. One of its clauses, containing a positive prohibition of wars of conquest and aggression, marks a distinct advance in the morals of Christendom.

But a nation that has been misgoverned for generations, must work out its own salvation in fear and trembling. So long as public opinion remains an undeveloped force, good government is impracticable even under the best theoretical constitution. There is not a Republic in Spanish America which has not made a rough copy of the American Constitution; but under it political liberty has been travestied, and oligarchical rule been the prevailing type. Brazil has entered on the same struggle from darkness to light.

SOCIOLOGICAL.

WHAT SHALL WE DO WITH THE "DAGO"?

APPLETON MORGAN.

Popular Science Monthly, New York, December.

THE very recent murder of David C. Hennessy, Chief of Police of the city of New Orleans, appears to direct public attention to a class of immigrants which has recently sought the hospitable ports of the United States, and, in connection with the constant questions of prison reform and prison economics, to justify a considerable and serious public attention.

The newspaper paragraph which tells what the man had for breakfast at eight, who is to be hanged at ten o'clock, is doubtless appetizing to thousands of honest wage-workers, who cannot recall sitting down in all their lives to so sumptuous a bill of fare. The libraries of standard fiction provided for incarcerated felons are well enough; though, if the incarcerated felons when liberated, are to take their position as leaders in progress and increasers of public wealth, they might better be supplanted, perhaps, with works on mechanics, and the mechanical motors, steam, electricity, etc. The point in civilization at which the world has arrived, renders it impossible that the inmates of prisons should be starved, frozen, or tortured into imbecility. But the question as to how tenderly they should be treated, how delicately cared for, and how comfortably their bodily wants provided for, appears not yet to have been submitted to anything like a consensus of public opinion. Such question, as a matter of fact, appears to be left at large, until selected as a sentimental one for ladies and gentlemen of sympathetic natures, and leisure for philan-

thropies not otherwise bent; and the result is, when anything is done, it is done toward the adding of yet one more burden upon the law-abiding and uncriminal classes, to wit, the providing of increased consolations, if not luxuries, for their law-breaking and criminal brothers and sisters. When we tax the good man for the benefit of the bad man, we ought to tax him as lightly as possible.

The bric-a-brac societies who have exhausted Ibsen, Browning, and the entire science of photography, and who are now devoting themselves to the well-being of malefactors, might possibly be in good part, were there any reasonable percentage of reformation in the ordinary penitentiary experience; if the enterprising burglar, after serving out his term, burglarized no more, or the cut-throat, released from a long penalty for his crime—as Mr. Gilbert would say—“loved to hear the little brook a gurgling, and to listen to the merry village chime”; but, as a matter of fact, he doesn’t. The proposition that every jail should be made reformatory as well as punitive in its character, would require, one would be apt to say, some little looking into. The questions as to whether a State should make its prisoners comfortable, should watch over their physical welfare, may be disposed of at once by citing the general propositions that, however models of what they ought to be in other respects, our jails ought to be somewhat more uncomfortable to the prisoner than the most comfortless hovel that the poverty of the habitual criminal provides; as, otherwise, there would never be a class of the community to whom a residence within prison walls would not be a change for the better.

To argue, as some of us do, that the public revenues should be charged with building separate institutions for various classes of criminals, is not only to be impractical but to become absurd. To a philosophic mind this leads up to the doctrine of heredity, and the question whether the criminal classes from generation to generation are not always distinct, to about the same proportion, from the law-abiding class. If any preference is to be shown by the commonwealth, it is to be shown for those who keep rather than those who break its statutes. Ten minutes’ inspection of the haunts of crime in a city like New York, for example, ought to convince the daintiest of bric-a-brac ladies and gentlemen of the danger of a too well-appointed, a too substantially fed, and a too well-librariated prison. We must build prisons which, somehow or other, will be less desirable abiding places than the slums.

All this is familiar reasoning, but the problem appears to increase to formidable dimensions when applied to the “Dago,” a people now seeking these shores in extraordinary numbers, and who live more meanly than the imagination of the ordinary American can conceive. Every one who has visited the northern shore of the Mediterranean in Italy is familiar with the class called *lazzaroni*. It may be actually said that this class does not live in houses at all and knows nothing of water in an external sense, except as it falls from the heavens. A gang of these people, “Dagoes,” as they are nicknamed (a corruption of *Hidalgos*), employed in building an American railroad, will find it necessary to be provided with quarters of some sort; will herd together as tightly as they can dispose themselves, and every office of nature will be performed together in the same tumbled quarters. I once, on the removal of a circus with a few lions and tigers, saw the “dagoes” collect the bones which were left on the ground, and boil them for their soup. What terrors have jails and prisons for such human beings? They live better and work about as much, have warmer clothing and better beds in the meanest jail in the United States than they experience out of it. What, then, shall we do with the “dago”? This “dago,” it seems, not only herds, but fights; he quarrels over his meals, and his game which he plays after his meal is over, is carried on knife in hand; and if a “dago” in his sleep rolls up against another “dago,” the two whip out their knives and settle it then and

there. The “dago” will not resume work the day after his pay-day, which comes once a month. He takes his wages to the nearest village at which spirits are sold. If it is not given him he fights, is arrested and locked up. If it is given him he also fights, is arrested and locked up. The only course for the justice is to fine the dago what money he may have in his pocket, for, until his money is gone, he will never return to his work. He has apparently nothing to lose from the most comfortless prison that American ingenuity can devise.

Although the argument from design has made great strides since the days of Dr. Paley’s watch, there yet remains much in nature for science to explain by utilizing it. The constrictive force of the African python, for example, the aggravative energy of the New Jersey mosquito, or the tremulous force of the young ladies’ Browning and Ibsen Club, for example, remain as yet to puzzle us; and possibly, on the whole, the argument may be stated as in that condition of compromise in which it appeared to the starving tramp who discovered a New England swamp full of whortleberries and rattlesnakes. Design had evidently placed the whortleberries there to save his life, but chance had dropped in the utterly purposeless rattlers. A somewhat corresponding mixture of good and evil appears to confront us in the very large importation of this curious people whom Victor Immanuel, to his eternal glory, first utilized for industrial purposes, by employing them to remove rock *debris* in the Mont Cenis tunnel.

WHAT THE SINGLE TAX OF HENRY GEORGE IS.

SAMUEL B. CLARKE.

Journal of Social Science, Boston, October.

MR. HENRY GEORGE proposes to substitute for present taxes a single *ad valorem* tax on land. In order to make this proposition intelligible, it seems necessary to define the Single Tax, both positively and negatively, that is, to explain both what it is and what it is not.

First, then, the Single Tax is a tax on land, payable by the person, who owns the land to the exclusion of all other occupants.

Secondly, land is an indispensable requisite for producing anything, but it is not itself a product of man’s labor. The Single Tax, therefore, is not leviable on anything that a man produces by his labor, or on any product of his labor that he sells, consumes, or owns.

Thirdly, the word “land” does not include improvements on land, such as buildings, fences, drains, and wells. Therefore, no matter how valuable the improvements on any land may be, the Single Tax on that land will be no more than it would be, if all the improvements which can, in practice, be distinguished from the land, were destroyed.

Fourthly, the Single Tax is an *ad valorem* tax. Therefore, no one will be called upon to pay it, merely because he owns a tract of land. Unless his land has a money value, the tax will not touch him. If his land has no value, his owning it gives him no advantage over other men, otherwise they would be willing to pay him something for it. If, after a time, his land becomes valuable, he will then begin to feel the tax.

Fifthly, the value of land is not always the same. Therefore, the amount of the Single Tax is not a fixed sum. It will adapt itself automatically to the fluctuations of value, rising as the value rises and falling as the value falls.

Lastly, the value of any land is what the land is worth, not to the owner or to any other single man, but to men in general. If one man, by superior skill and industry, can make the land more profitable to himself than another could, the tax is not to be augmented on that account.

The value of land may be appraised, by dividing all the land of the State into classes, fixing a unit of land for each class, and deciding, what the right of exclusively occupying and using that unit for one year is worth in money. The unit

chosen might be a lot of 100 by 25 feet in cities, or somewhat larger lot in villages, and so on. The amount of the Single Tax should, at the outset, be one-tenth of the "worth in money," thus determined, and should afterwards be raised, as nearly as possible, to the whole "worth." As this worth would be whatever the owner actually receives for the land from other persons, the burden of the Single Tax could never be transferred by the landlord to his tenant, or by farmers or manufacturers to the purchasers of their products.

The distinction which Mr. George draws between land and labor is not subtle or novel, but plain, familiar, and well understood. It is one of the postulates of the science of political economy. J. S. Mill, for example, begins the first section of the first chapter of the first book of his treatise on political economy with the words, "The requisites of production are two—labor and appropriate natural objects." Plainly, this definition distinguishes "appropriate natural objects," or land from the product engendered by the coition of land and labor.

The beneficial effects of the Single Tax would be:—

1. That it would prevent speculation in land and the holding of land without the use and improvement of it, by making such speculation and holding unprofitable, and would thus produce a continually increasing improvement in the cultivation of the soil.

2. That it would tend to reduce, if not to abolish, the present taxes on food, clothing, tools, houses, and material things in general, would thus lower the prices and increase the demand for such things, and would consequently stimulate industry of every kind.

3. That it would enable men to obtain separate homes for themselves and start new enterprises, with less capital than they need for such purposes now, would create a greater equality of opportunities among the people, and would reduce the power of the rich over the necessitous poor.

The transition from the present to the Single Tax system would inflict hardship on persons who have made investments in land; but the transition would not be sudden; therefore the hardship would not be severe; at any rate the hardship would be temporary only and ought not, therefore, to be allowed to bar the way to a permanent improvement in civil government.

A crucial case has been suggested, in which the strict application of the Single Tax theory would inflict hardship on a member of one of the humbler classes, which that tax is intended to benefit, but in the case in question, no account has been taken of the Single Taxer's practical programme.

It may be added, that the Single Taxer is not necessarily a free trader or a believer in free rum. All that an acceptance of the Single Tax requires is that imports and liquors shall not be taxed for revenue. But the taxing power of government may still be used as a means of crushing or restricting the drink trade, and for diversifying domestic industries and altering the conditions of international trade.

THE ABOLITION OF SERFDOM IN ENGLAND.

THE VERY REV. CANON BROWNLOW, V.G.

The Month, London, October.

SERFDOM disappeared in this country earlier than in any other country in Europe. Therefore in tracing the process of the abolition of serfdom, it will be most convenient to begin with England. We say England, and not the British Isles; for although slavery existed in Ireland until the twelfth century, yet we do not find in Irish history any evidence of that middle state between slavery and freedom which we call serfdom. It may be said, and with much truth, that practical serfdom has existed in Ireland down to our own days, in the shape of forced labor, restrictions upon marriage, and uncertain rents under the penalty of eviction. But these conditions, however tyrannical, are very different from serfdom;

for the serf could not be evicted, except from one part of the manor to another, nor had he the power of giving up his holding if he wished. We may, therefore, dismiss Ireland altogether from our present inquiry. It is not easy to obtain any accurate information about serfdom in Scotland. Slavery existed from early times, but it is doubtful whether serfdom ever obtained, except in the southern part.

In the absence of exact information, we may leave the question of serfdom in Scotland; and confining ourselves to England, there is abundant evidence of the existence of serfdom from the earliest Saxon times to the Norman Conquest, and of the disappearance of serfdom in the sixteenth century; so that though legally not abolished until the time of Charles the Second, it had practically ceased to exist at the time when Sir Thomas Smith wrote, as the Ambassador of Queen Elizabeth in Paris, his work on the Commonwealth of England. We have shown also elsewhere that when the services of the *villanus* were commuted for so much money, this commutation marks the gradual improvement in the condition of the *villain*.

The real serfdom of the English *villani* has sometimes been denied. We shall, therefore, give the grounds upon which we maintain it, and it will be seen how some modern writers have not unnaturally been led into the mistake of supposing them freemen.

Blackstone, when he comes to treat of the tenure of land and the history of copyhold, says:

These villeins, belonging principally to lords of manors, were either *villeins regardants*, that is, annexed to the manor or land; or else they were *in gross*, or at large, that is, annexed to the person of the lord, and transferable by deed from one owner to another.

Henry de Bracton, the learned Archdeacon of Barnstaple, who composed his great work upon *The Laws and Customs of England* about the year 1270, says, in the first chapter of the First Book, on the Primary Division of Persons:

Every man is either a freeman or a bondman (*servus*). But to this an objection may be made from the case of the *ascripticius* (as he is called, that is, the man bound to the land), because he is really a freeman, although bound to do a certain service.

Now, one can easily understand a man looking into Bracton, and, after reading this sentence, going away with the idea that Bracton regarded the villeins who were bound to the land, *ascripticii*, as not serfs, but freemen. But Bracton continues:

The brief solution of this difficulty is, that from him who is free, the villenage or service takes away nothing of his freedom. . . . In the demesne of our lord the King there are many sorts of men. There are bondsmen (*servi*) whether *nativi* before the Conquest, at the Conquest, and after, and they hold villenages and by villein and uncertain services, and whatever may be required of them so long as it be lawful and honest. Also, there were at the Conquest free tenants, *liberi homines*, who freely held their tenements by free service, or by free customs; and when they were ejected by more powerful persons they afterwards came back, and received again those same tenements of theirs, to be held in villenage, doing thenceforward servile work, but fixed and specified. And these are called *gleba ascripticii*, and nevertheless they are freemen, because, although they do servile works, yet they do them not by reason of the (servile) condition of their persons, but on account of the condition of their holdings. . . . And so they are called *gleba ascripticii* because they enjoy such privilege, that they cannot be removed from the glebe, so long as they pay the pensions due, to whomsoever the demesne of our lord the King shall pertain, nor can they be compelled to hold that tenement unless they choose.

Again, it has been supposed by many modern writers that in early Saxon times the villeins were freemen, but that as the royal power increased, the condition of these tenant-farmers became more and more grievous, until from freemen they sank into serfs. Now the investigations of Mr. Seebohm prove that, at the time of Edward the First, the services of the vil-

leins were much less servile and less onerous than they were in the twelfth century; and that these again were not so heavy as they had been in the tenth century, in Saxon times. And comparing the tenth century, with the times of King Alfred, and even with those of King Ine of Wessex, the further we go back, the more servile do we find the condition of the villein. In Edward the First's times nearly all the villein's services could be commuted for a money payment, but in the earlier times they had to be worked out. In the reign of Edward the Third the plague ravaged the island, destroying about a third of the people. This plague almost emancipated the surviving serfs; they made their own terms with the landowners; and although, on the assemblage of Parliament, the Statute of Laborers was passed, limiting the rate of wages which might be paid, it was found practically impossible to prevent evasions of it. The peasants organized, and resisted its application successfully. Wycliffe's poor priests had honeycombed the minds of the peasantry with what may be called religious socialism.

There seems great probability in Mr. Thorold Rogers's theory, that the rising of the peasants was precipitated by attempts on the part of the landlords to insist upon the serfs performing their labor services, instead of the very inadequate money compensation which had, by this time, become general. Popular account connects the rising with an insult to the daughter of Wat Tyler, by the collector of the obnoxious poll-tax. Be that as it may, the rising of the commons, both bond and free, was one of the most portentous phenomena in English history. The young king seems to have been the first to regain his courage. He met the rioters at Smithfield and gave charters signed and sealed, with one of his banners, to the representative of each county, liberating all Englishmen from servitude and bondage, and complied with the other demands of the peasants; but when Wat Tyler declared that he was not satisfied and threatened further outrage, the king revoked the charters.

THE ARMENIANS.

GARA BILEZIKJI.

La Nouvelle Revue, Paris, November 1.

AN ancient legend says, that when mankind were dispersed by the Confusion of Tongues, Haig, a martial son of Togarmah, a son of Gomer, a son of Japhet, went to dwell at the foot of Mount Ararat, and from there ruled the surrounding country. The descendants of this warrior call themselves "The Haiks," but as one of their early chiefs was named Armenak, they are known to foreigners as the Armenians.

The country of the Armenians, of which Mount Ararat continued for a long time to be the centre, is situated in the heart of Asia Minor and is the highway by which conquerors in all ages have marched to and fro between Europe and Asia. These people were, therefore, from the earliest antiquity involved in military struggles. They figured in the Trojan War as the defenders of Asia, and they fought with varying success against most of the nations of the ancient world; but in the seventh century they were obliged, in order to escape the attacks of conquering Arabs, to transfer their kingdom to Cilicia. There they first reinforced the Crusaders on their way to Palestine, and were afterwards overthrown by the Mahomedan power. Such of them as still remained in Asia Minor, lived under the rule of native chiefs till the middle of the eighteenth century, when Armenia was finally divided among Persia, Russia and Turkey. But long before that partition, nearly half the Armenians had already migrated in various directions, to Egypt, to Syria, to India and other parts of Asia, and to Europe as far as Amsterdam. Thus the race became divided into two nations, one of humble, wretched toilers in their native country, the other of rich and enlightened colonists, who are able to choose their profes-

sions in the countries in which they have settled. In Russia the Armenians have succeeded as bankers, merchants, military men, magistrates, and governors, while many have received patents of nobility, and some—a painter and several generals—have attained celebrity.

In Italy the Armenians have been Latinized, except in Venice, where there is a celebrated convent of Armenian monks called Mekhitarists. In this convent, where Lord Byron took lessons in Oriental languages, the old Armenian tongue and the national traditions are religiously preserved. Here it may not be out of place to observe, that the Armenian language is hard to pronounce, and that its alphabet, which dates from only the fourth century of our era, consists of thirty-nine letters, apparently of Greek origin.

In India, the Armenians have played an important part since the occupation of that country by the English.

In Turkey, the Armenians are more numerous than they are anywhere else. At great centres, like Constantinople and Smyrna, they are in easy circumstances, and occupy even prominent positions; but it is in the interior of the country, where the Armenian peasant has remained on the soil of ancient Armenia, that the miserable condition of the populace has occasioned the recent disorders. England is taking advantage of the present condition of things. Established at Cyprus, she is noiselessly extending her influence to Cilicia, the indigenous population of which she is drawing to herself by means of missionaries and Bibles.

In ancient times, the Armenians, shut up in their mountains and constantly at war, were strangers to the civilization of Greece and Rome; they more than once checked the advance of barbarous peoples towards civilization, yet the part they played in history was a limited one; but since their expatriation, the taste for commerce has been developed amongst them, they have gladly shared in the progress of modern times, and the reception they have met with in the West has inspired them with a profound attachment to, and a somewhat exaggerated admiration of, European ideas, which they are now conveying, together with a knowledge of the French language, to the great centres of Asia Minor. The history and description of these people were well summed up by Victor Hugo, when he said that in an Armenian "you have the blood of the old races and the spirit of the new."

EDUCATION, LITERATURE, AND ART.

THE LITERATURE OF TIBET.

Edinburgh Review, October.

PEOPLE, at the present day, are warmly interested in all that is to be learned concerning Tibet. She remains as of old a standing mystery. If you go to India, the adjoining country, you seem as far away as ever from reaching or understanding her. And yet Calcutta itself is distant not two hundred miles from the Tibetan border-line. You may ascend, moreover, to Darjiling, the hill-station nearest to the frontier; but the forbidden land shows there only as a chimerical region, impenetrably locked away from exploration by gigantic *chevaux de frise* of mountain peaks, placidly combing the horizon.

Now, there, at Darjiling, one of those great giant sentinels—a five-headed monster—attracts your attention always. This mountain is the far-famed Kinchinjunga, the highest peak of which rises 28,156 feet above sea-level. The real name is Kang-chen-dzönga; it is Tibetan, and signifies "The Five Treasure Charts of the Great Snows." There is, of a surety, a poetical ring about any such name as that; and if we inquire more closely, we shall learn that the races beyond those mystic heights are by no means destitute of poetry and fancy—nay, further, that they wrote whole bookfuls of verse and

able some time before our own old Chaucer flourished. As a matter of fact, a whole arsenal of surprises is stored behind these mountains in the Tibetan land. One of the most surprising, long known to the few, but little discussed, is this—that Tibet possesses an extensive literature.

Near as our territory abuts on Tibet, curiously enough the British Museum is still without a single Tibetan book; though of Chinese, Arabic, Ethiopic and Sanskrit manuscripts we possess here the best collections in the world. A few scraps inscribed with Tibetan characters do indeed exist, hoarded away in a drawer in the Museum Library; but these are valueless—a dozen pages or so, torn away from one of the commoner treatises.

Tibetan literature is chiefly Buddhistic, but not wholly so. A considerable number of the people, estimated at one-fifteenth of the entire population, cling to the ancient faith of Tibet, the Bon religion. Now the Bon-pa, as they are styled, have books of their own, and their works are alleged to be directly opposed to Buddhism. We shall be scarcely wrong in averring generally, that no matter what the branch of knowledge treated of, whether it be mathematics, medicine, or grammar, it is in a Tibetan book placed on a Buddhist basis. Thus it may be said that in Tibet every book is a religious book. It follows, that the vast store of works existing in that land derive their chief importance from their portrayal of the minutiae and intricate philosophy of Buddhism, both ancient and modern.

The literature of Tibet may be conveniently divided into two great departments. One—comprising all the more ancient writings—consists wholly of translated works, the majority of which are faithful renderings of Sanskrit classics; but many others, of perhaps later date, are translations from the Chinese. Some of these Sanskrit importations were not brought into Tibet until the eleventh and twelfth centuries, A. D., and in those cases where the Sanskrit originals have been utterly lost, the Tibetan versions claim a special value. The second department embraces the purely native compositions, as well as the many works written in the Tibetan language by learned Mongol authors. Tibetan, it should be remembered, is the Latin of the Buddhists of both China and Mongolia, and is even to be heard in Europe in the temples of the Kalnuk tribes of Southern Russia.

The earliest works, the *bona fide* compositions of native Tibetans, are ascribed to King Srong-tsan Gampo, circa 640 A. D., and are of the deepest possible importance, as bearing upon the strange developments of Buddhism to be found in Tibet at the present day. One principal production is alleged to have been written by this monarch, and is known by the title of "Chhos Skyongbai Rgyal-po Bsrong-btsan Rgam-poi Bka-Abum" (The 100,000 Words of Srong-tsan Gampo, the King who defended the Doctrine.)

The days of Tibetan authorship have by no means passed away. Even in our own times ecclesiastics in Mongolia, as well as in Tibet, continue to busy themselves in the compilation of heavy tomes in the sacred language.

Taken as a whole, the study of Tibetan literature must be pronounced disappointing, though only so far as the complete range of Buddhist writings, in whatever language they are written, proves disappointing to the most enthusiastic students. Admitting the existence of some poetical thoughts and certain novel philosophical tenets, we presently find how poor is the store of these, and with what perseverance and kaleidoscopic talent the meagre stock is arranged and rearranged. In this respect Tibetan history and biography, however, are superior in variety and originality to the same departments in Sanskrit literature. But neither the Tibetan nor—be it whispered—even the best Indian author has much notion of what a continuous and progressive narrative should be. He begins to recount a tale or write a biography, and being unable to carry it on, he diverges into stale Buddh-

ist platitudes and vapid repetitions of what had gone before. The Arabic story-spinner or the Hebrew annalist, is capable of making progress with, and of inspiring real and human interest in, his recital; but all Buddhist and Hindu authors—Tibetan, Pali, or Sanskrit—seem utterly deficient in the faculty of getting on, and almost as powerless to vary matter and style as an organ-grinder to vary his tunes. We indeed speak feelingly, as having expended some years of our life over the turgid vaporings of Indian authorship. A vague fascination, a wild hope that something better is surely coming, keeps one up. Such trust is rarely rewarded. The grievance is that the promise is so great and the performance so little. Such elaborate preparations are made for any inquiry—the start is good—an intellectual treat, you imagine, lies in store; and then comes in the weakness of Indian logic—conclusions totally beside the subject, impotent, inadequate, childish. Nevertheless, the vistas opened out into explored regions of psychology are valuable, or at least suggestive, to the modern ethical student.

A NEGLECTED PATH TO GREATNESS.

FRANCES RUSSELL.

Westminster Review, London, October.

It is a trite saying that the mothers of great men have always been notable women; and in these days the truths of heredity may almost be regarded as proven, so far as regards the transmission of talent, though genius can no more be made to order than the diamond can be manufactured. Edward Bellamy emphasizes it strongly when he says: "Over the unborn our power is that of God, and our responsibilities like His toward us." It is because these words of Mr. Bellamy so entirely coincide with my own views, and because, if I may venture to say so, my own experiences and observations have, to a large extent, confirmed these views, that I have dared, though not, I hope, without the diffidence which a woman must feel, to write a few lines on this subject. The question is one of far greater importance than many which now engage the attention of thinking women, and though I entirely sympathize with every movement made toward their emancipation, which I regard as the most onward movement of the century, I desire to interest the mothers, and especially the young mothers of the race, in a question of mental evolution, where they may assist nature almost as much, perhaps, as does the garner in the development of his vegetable creations. Our children owe us life, but they ought to owe us, in a far higher degree than they often do, that higher life which is the emanation of the spiritual among ourselves. For just as surely as we can trace the lineaments of past generations in our infant's face, so, also, we can, not infrequently, discern physiological or mental inheritances, the legacies of some forgotten ancestor, that rise up to remind us of past sins or sufferings. This is a truth we are apt to overlook, or put aside, as one of the mysteries of creation, far beyond our finite intelligence. But women must learn to think differently about the function of maternity. If women would at a time when physical exertion is more or less distasteful to them, make a rule of cultivating their mental powers to their fullest capacity, they would attain results beyond their wildest hopes. Besides this, the development of any special gift should be attended to with increased care. Music, reading, writing, drawing and painting will not do half the damage to health that is caused by dancing or excitement or temper. Why should not these periods be made seasons of retreat in the seclusion of our own homes, where instead of cultivating as our religious sisters do, one form of emotion, we might regard the highest possible development of our powers as a sacred duty, the neglect or fulfilment of which involved the most tremendous issues. For, after all, what greater boon can we desire, than to know that we have, in some measure, contributed toward the happiness or

success of those who come after us, and who may be able, through our efforts, to make the world brighter or pleasanter for those with whom they live. To help to "grow a soul" is surely as great a work as to save it; but, for the thousands who regard the one as the highest form of duty, who think for a moment of the other? It is recorded that on the tomb of Martha Washington are inscribed only these few words: "Here lies the mother of George Washington." It was her title to fame, and worth more in her eyes than a patent of nobility. "Who rocks the cradle rules the world," is an old saying, but we would read it in a new light, and not only rule the future generations by ties of love and respect, but by the stronger link that binds together those whose ideals are the same, and who strive together to the same ends. There have been writers who deem this form of immortality the only one in consonance with known possibilities, a saddening creed, no doubt, yet, at least, such immortality is within the reach of all. It is a law of nature that we cannot give without receiving, often far more than our due. Can we conceive of a richer reward for self-denial or study, than to watch the unfolding of a young life, which turns toward morality and virtue and culture, as the flowers do toward the sun—a life which is not handicapped, as too many are, by the inheritance of the accumulated vices of past ancestors? It is a grander privilege than we know, to be able thus to contribute something toward the progress of mankind, by the evolution of the higher forms of humanity, and a severe repression of all that is lowest in the type.

SCIENTIFIC.

AN EXPERIMENTAL STUDY OF PREVENTIVE INOCULATION IN TUBERCULOSIS.

E. L. TRUDEAU, M. D.

Medical Record, New York, November 22.

THERE is abundant evidence to confirm the view that mere physical vigor is a prominent element in conferring immunity against tuberculosis; but it is not the only element, for it is in the prime and vigor of adult life that the disease displays its greatest activity, and strong men, whose tissues are apparently well nourished, at least as far as we can judge by external experience, frequently succumb to acute tuberculosis in a short time, while many debilitated and delicate individuals living under the worst possible hygienic surroundings, and whose nutrition is constantly at the lowest ebb, never suffer from this disease. There appears to be, therefore, over and above the element of physical vigor, a natural immunity against natural means of infection in tuberculosis, as in all other infectious diseases—an immunity possessed in a different degree by different individuals and different species of animals, and which is quite sufficient for their protection, no matter at how low an ebb their physical vigor may chance to be. To whatever cause we may attribute this immunity, it is evident that the margin between immunity and susceptibility is a very narrow one at first; that some trifling chemical or biological variation in the tissues is capable of turning the scales for or against infection, and some hope would appear to lie in the possibility of artificially inducing this condition of resistance in them. Acquired immunity is secured naturally by a previous attack; artificially, by some form of inoculation. All successful methods of inoculation, so far, rest upon the application of what, owing to our ignorance, we can as yet, only designate in a vague way as the law of habituation, the virus which gives protection being generally either an attenuation or a modification of the same, which causes the disease.

How universal is this law of habituation, through whose operation living beings can, at will, be rendered invulnerable

to these deadly maladies? Is its protective influence limited to the more active or rapidly fatal infectious diseases, or may it extend as well to the more chronic forms, such as, for example, tuberculosis? Can the tubercle bacillus, or the soluble products of its life history, when treated according to the teachings of modern science, be made to confer any degree of immunity against this disease? To collect and present some evidence on this point has been the object of the present study.

In the first series of experiments, a non-living, complex chemical substance was introduced as protecting agent; in the second series, a living but attenuated germ.

In the first series of experiments, three forms of material were made use of: 1st, surface culture of tubercle bacilli, which, through the influence of heat and light, were dead, and refused to grow in the actual culture media; 2d, liquid cultures of tubercle bacilli, grown for a month and then sterilized by heat; 3d, liquid cultures of tubercle bacilli, freed from living germs by filtration through a porcelain filter. These substances were injected subcutaneously into fifteen rabbits.

Five rabbits received on three occasions, at intervals of four days, subcutaneously, 4 c. c. of dead surface culture, suspended in distilled water.

Another lot was treated with sterilized liquid cultures. Having grown pure cultures of tubercle bacilli in glycerine-peptone-bouillon for a month, and proved their purity microscopically, the flask containing them is steamed for an hour. The liquid in which is suspended the dead germs is then cooled and injected with antiseptic precautions.

In a third experiment the bacilli culture in glycerine-peptone-bouillon, having been proved pure microscopically, was filtered with slight pressure through a porcelain Pasteur filter. The clear filtrate proved free from germs, as shown when planted in fresh bouillon tubes, and two animals injected with this liquid and killed three months later presented no tubercular lesions.

The rabbits treated on these three several methods were subsequently inoculated with tubercle bacilli, and on being killed two months later, were all found to bear tubercular lesions.

The second set of experiments relate to preventive inoculation with a living but attenuated microbe.

Many pathogenic microbes, when transferred from a parasitic to a saprophytic existence, grow more easily and abundantly in culture media, and lose their virulence in a greater or less degree. The tubercle bacilli, on the contrary, seems to adapt itself reluctantly to a saprophytic existence, and is with great difficulty robbed of any degree of its virulence. What I failed, however to accomplish with my own efforts, chance put in my way; a marked cultural variation appeared in my tube. Rabbits inoculated subcutaneously with these cultures present, after four months, only an indolent, localized lesion at the site of injection, and no visceral disease. Intrapulmonary injections of small amounts produce in rabbits a localized tubercular process, with but little tendency to spread, and often recovered from. A careful series of experiments based on inoculation with this modified bacillus as a preventive, and subsequent inoculation with virulent bacilli, showed that all the rabbits, when killed, presented the lesions of milary tuberculosis of the lungs in various stages of development.

No immunity appears to have been conferred by the measures adopted; but in spite of the unpromising evidence which they have brought forth, we may turn to the brilliant announcements recently published, with a strong hope that the resources of foreign laboratories, or the individual efforts of some earnest worker are about to solve the problem of protective inoculation for this disease, even if the genius of Koch, reaching out along new lines, has not already succeeded in producing a specific treatment for the cure of tuberculosis.

TOWARDS THE NORTH POLE.

DR. FRIDTJOF NANSEN.

Longman's Magazine, London, November.

As science has advanced and the world has become more and more known, problems have been formulated which can be solved only by observations in the regions of the poles; and it is hardly possible to study geology, meteorology, physical geography, and many other sciences, without being stopped by important questions, which can be answered only in the Arctic or Antarctic regions, and in regard to which we can offer now, naught but uncertain hypothesis.

Since, therefore, it is only in these regions that these branches of science can be developed, the question, "Of what use is a polar expedition?" is almost equivalent to the question, "Of what use is the advancement of knowledge?"

The Arctic regions are on all sides surrounded by extensive land masses, whilst the neighborhood of the Pole itself is covered by water. For this reason sailors have entertained the most fantastic ideas about an open Polar sea, by which a short passage might be found even to the riches of China and India. They have tried to reach the pole from all sides, but everywhere their hopes have been wrecked by the floe-ice, and the polar sea has been the grave of many a sailor's dreams of fame and wealth.

The conclusion one must draw from all these unsuccessful attempts may seem rather discouraging. The impossibility of reaching the Pole in open water may be considered as very nearly proved, and the prospect of a successful progress by dragging boats and sledges over the broken and difficult floe-ice, which is kept in constant motion by currents and winds, is not more hopeful. How, then, can the North Pole be reached?

I believe that if we take careful notice of the forces which nature itself places at our disposal, and endeavor to work with them and not against them, we shall find, if not the shortest, at all events the most certain, route. It has been clearly seen, how little use it is to work against the currents coming from the Polar regions; but when currents run from these regions, it seems natural that somewhere currents must also run towards them.

The drift of objects from the *Jeanette*, the considerable amount of Siberian, and to a small extent perhaps, also, American drift wood, which every year reaches the coast of Greenland, and other facts, fully entitle us to draw the conclusion that a constant current is running across the Polar region, somewhere between Franz Joseph's Land and the Pole, from the Siberian Sea and the Bering Strait, and toward the sea between Spitzbergen and Greenland. Having such a current, the most natural way of reaching the Pole must be to get into this current on that side where it runs northward, and let it carry one straight across those regions which it has prevented so many from reaching.

My plan, then, is this: I shall build a ship, of excellent oak all through, as small and as strong as possible. It shall be just big enough to carry coal and provisions for twelve men for five years. A vessel of about 170-200 tons will probably suffice. It shall have an engine strong enough to give a speed of six knots, and besides it shall have full rig for sailing. Her sides must not be perpendicular, but must slope from the bulwarks to the keel, so that the floes shall not get hold of her when they are pressed together, but will glide downwards along her sides, and thus tend to lift her out of the water.

With such a vessel, and a crew of ten or twelve strong and well-picked men, besides an equipment for five years as good in all respects as modern appliances can afford, I think the enterprise has a good prospect of success.

It is my intention in the summer of 1892 to go in this vessel through Bering Strait and along the north Siberian coast towards the New Siberian Islands. From the experience of

the American whalers, it appears generally possible to pass Bering Strait in June.

When we have arrived at the New Siberian Islands, we shall have to wait for the right moment when we can reach the farthest point north in open water. I think this will probably be in August or the beginning of September. To be able to get a better view over the surroundings, and to examine in which direction there is open water, etc., I think of using a captive balloon from the ship.

At the most favorable moment, we must push northwards along the coasts of the islands as far as we can, and in this way I hope to reach, at all events, Bennett Island, from which the members of the *Jeanette* expedition went southward in their boats. When we can get no further, we shall have nothing left but to run into the ice at the most favorable spot. We shall then be on the current which the *Jeanette* struck, and, like her, shall be carried north. The ice will, perhaps, soon begin to press, but it will only lift our strong ship, and this will give us good quarters on the ice. Probably we shall, in this way, be carried across the Pole, or very near it, and into the sea between Spitzbergen and Greenland. If it is summer when we arrive there, we may be able to get free into open water near latitude 80 degrees north; but if it is winter we shall perhaps drift southward along the east coast of Greenland, and then come out somewhere the following summer.

If the ship, in spite of all precautions, should be crushed in the ice, we shall have to live on an ice-floe, and for this purpose shall take good and warm tents, made of a double layer of canvas, or of similar stuff, and well filled with reindeer-hair in between. For success in such a voyage across the Pole, two things only are necessary, viz., good clothes and plenty of food, and these can, without much difficulty, be procured. When we emerge into open water on this side of the Pole, either near Spitzbergen or near Greenland, there will not be much difficulty in returning home in our open boat.

SCIENCE AND THE SUPERNATURAL.

PROF. A. J. DUBOIS.

New Englander and Yale Review, New Haven, November.

THE fundamental basis of all science is the assumption, that the methods or sequences of Nature are uniform and continuous, so that from a part we may infer the whole. The cumulative evidence in support of this assumption has become so strong that it has produced conviction. To this fundamental assumption science must hold or cease to be. Attack the foundations of this belief as you may, the common sense of mankind now accepts it as the surest knowledge to which we can attain.

Science, then, is not at war with assumption, but with assumptions. Its tendency is to reduce all to one. All must be consistent with this one, and none must contradict it. We say, life and conduct shall stand for us wholly on a basis of law, and must rest entirely in that region of science, (not physical, but moral and social science), where we are free to use our intelligence in the methods known to us as intelligible logic, methods which the intellect can analyze. When you confront us with hypotheses, however sublime and however affecting, if they cannot be stated in terms of the rest of our knowledge, if they are disparate to that world of sequence and sensation which to us is the ultimate base of all our real knowledge, then we shake our heads and turn aside. It is not hypothesis, but conflicting hypotheses, to which objection is made; not with the natural, but with the *super-natural*, that issue is taken.

And yet there are not wanting those who assert and believe that there is more in Nature than the uniform action of her laws; that back of the material lies the spiritual, behind the law stands the lawgiver, and that this hypothesis is as

true, as certain, as the hypothesis on which science rests. This may even be said to be a universal belief of mankind. I think I may even venture to assert, that this belief is held by scientific men also, not as a scientific doctrine, however, but rather as a thing apart—as pertaining to that realm of the *super-natural* into which science cannot enter and with which science, therefore, cannot conflict.

Now what has prevented the acceptance of this belief by scientific men, not as a doctrine of the supernatural, but as a fact of the natural? That it certainly explains much in this universe, otherwise inexplicable, no one who has thoughtfully considered it can deny; it is, moreover, in harmony with that conviction of continuity which guides to-day all scientific investigation, and gives answer to the perpetual inquiry of science as formulated by Mill:

"What are the fewest and simplest assumptions, which, being granted, the existing order of Nature would follow?"

Why, then, should it not long since have been propounded by scientific men, upon purely scientific grounds, as a scientific hypothesis?

The reason, as we see, can only be the *supernatural basis* upon which the hypothesis is supposed to rest. A will outside of nature, acting in nature—a spiritual cause manifesting itself in material effects—seems a breach of continuity and an assumption of supernatural agency. *As such*, in this shape, every scientific man must repudiate it as untenable, or else forfeit the intellectual heritage of his age, and agree to live in a world where uniform action of natural law is a delusion, where reason is useless, and feeling unchecked, may end in any extremity of license and extravagance.

That such is the tendency of this cutting loose from the fundamental basis of all science, is clearly shown in the pseudo-science of to-day, with its table turnings and inconsequential miracles, its inconsistent superstition and still more inconsistent scepticism. To all such, science applies its crucial test, and the result is a swift dismissal. But with our religious belief the case is more serious. Why must the scientific man keep his science in one pocket and his theology in the other? Here seems a real issue and a real conflict. That the conflict is terribly real, there can, I think, be no doubt. But that the issue is a real one may be open to question. I do not think the issue is real. Science has much to learn and much to do, ere her last stone is laid and her grand edifice complete; and when it is, theology should be the head of the corner—the cap-stone which the builders rejected.

Here then is, I think, the real issue of the great "conflict" of the age, of which we have all read and thought and heard and talked so much. Is the spiritual necessarily the supernatural? I propose to try to show that it is not. That the belief in an intelligent creative will is not a statement of a supernatural belief, but a statement "in terms of the rest of our knowledge"; not "disparate to that world of sequence and sensation which to us is the ultimate base of all our real knowledge," but a genuine scientific hypothesis, suggested by analogy and confirmed by experience; not contradicting the fundamental law of uniformity, but accounting for it—and judged upon its merits, as a scientific hypothesis, commending itself as the best one, which harmonizes all the facts and rewards the search of science for the "fewest and simplest assumptions, which, being granted, the existing order of Nature would follow," by tracing back all such assumptions to one necessary and sufficient hypothesis, the proof of which becomes cumulative and ends in conviction.

It is to-day an accepted fact is physics that absolute contact between bodies or atoms never takes place. When atoms are brought near together they begin to resist being brought nearer, and the smaller the distance the greater the resistance. Actual contact, the physicist says, never takes place.

But if action at a distance is a fact, it is one wholly incom-

prehensible to us. It cannot be stated in terms of the rest of our knowledge. Yet "have not," as Newton suggested, "the small particles of bodies certain powers, virtues or forces by which they act at a distance?"

The physicist says, "No!" He believes it not to be a fact, but an apparent difficulty, which will disappear in the light of fuller knowledge. And so he builds up his "atom" which he endows with attraction and repulsion and affinities; and in the attempt to get rid of one incomprehensible mystery, introduces several others all equally incapable of explanation.

But why not face the difficulty and accept action at a distance as an ultimate fact? Because it is contrary to experience? But experience would seem to confirm it. All forces in the last analysis appear to act at a distance. Because it is incomprehensible? So must any *ultimate* fact of nature be; for any fact which can be explained in terms of the rest of our knowledge must be *not* ultimate. The meaning of "*ultimate*" is *inexplicable*; and this therefore is no valid objection. If we can ever trace sequence to its ultimate origin, we must expect to find that origin not capable of being "explained" or broken up into familiar elements. What then is the only valid objection? It is this: *not* that it cannot be explained, but that it is incapable of explaining. This is our only test—the scientific test—its capability of explaining, and of explaining *all* "in terms of the rest of our knowledge." We cannot have two ultimate facts. Continuity forbids it. But one it would seem we must have; experience, reason, "intellectual necessity," all demand it. We cannot have "occult forces," but we must apparently have one "occult cause," or else the circle of our knowledge, starting at any point, should bring us, without solution of continuity, back to the point of beginning. But this is not the case. Every direction in which science moves, sooner or later ends with this *apparent* break—*action at a distance*. The circle of the sciences, we find, is not a circle at all, but a *loop*. And with what shall we close it? To meet this difficulty we want, not hypotheses, but one sufficient hypothesis; and if this hypothesis is the only one that can bridge over the break, which brings all into uniformity and into agreement with experience and known analogies of nature—such an hypothesis, *comprehensible or not*, ought to be eagerly seized by the scientific man, as the expression of that ultimate, and, therefore, inexplicable, fact, which is the key to the mysterious riddle of the universe.

The physicist recognizes, back of law, everywhere the inexplicable fact of action at a distance, and here he stops short. Not so the biologist. To him it exhibits itself in a new phase; back of it he discerns the action of *will*. Here, it seems to me, is the first ray of light. Within the sphere of my conscious activity, science recognizes this inexplicable fact of action at a distance, as *dependent upon will*. Within the limits of my organism, *will* appears as a "force"—as that which "produces motion or change of motion of matter." This is the last word of science, and it appears very significant. Within the limits of my organism, matter obeys will. Now, by virtue of my belief in continuity, the very principle which has thus far guided all scientific hypothesis; in conformity with analogy, and "by an intellectual necessity, I *cross the boundary* of the experimental evidence," and refer the mystery of action at a distance, and of motion of matter *outside of my organism*, likewise to the operation of will.

Now by analogy and intellectual necessity we pass to the hypothesis of a will, *not man's*, to which all nature, without restriction, is obedient. And now comes the final issue: Is it possible to reconcile the existence of *this* will with the uniformity of action of natural law, without conditioning its freedom?

Man acts in consequence of antecedent causes, and of these antecedents knowledge is at least *one*. To change this, therefore, is to change the cause, and hence the sequence or "effect." But this change of knowledge implies that such knowledge was incomplete, and did not before include all the antece-

dents. Such is man's knowledge—limited, and such is man's will changeable, varying as his knowledge varies. Were such knowledge complete, it would not admit of additions to it, hence it could not be changed, and as thus the only disturbing element is excluded, a will based upon such knowledge would be unchangeable, and hence uniformity of action would be a necessary result. Even man's will would thus be consistent with uniformity were man's knowledge complete. How about the freedom of such will? By freedom we do not mean absence from constraint, but simply and absolutely *self-controlled*,—not affected by exterior circumstances. Now to such a will as we speak of there could be no exterior circumstances, because all circumstances are due to it. If such a will is free, its invariable action would imply not only complete knowledge but unchanging purpose.

In the light of this view, the standing quarrel between religion and evolution disappears from sight. It is no longer a question between divine foresight and divine interposition. There is seen to be no "interposition" possible. It is a question simply of divine method. Let us expunge the word "*supernatural*" from our vocabulary, and let science and faith strike hands. If there is a God, all roads must lead to Him.

QUATERNARY CHANGES OF LEVELS.

WARREN UPHAM,

OF THE UNITED STATES GEOLOGICAL SURVEY.

Geological Magazine, London, November.

CERTAIN observations bearing on the length of the Post-glacial or recent epoch lead me to differ from Wallace, who combines high elevation with maximum eccentricity of the earth's orbit as necessary concomitant conditions of glaciation. Closely accordant computations of the length of Post-glacial time have been reached, quite independently, by Prof. N. H. Winchell, from the rate of recession of the Falls of Saint Anthony; by Dr. E. Andrews, from the rate of erosion of the shores of Lake Michigan and the resulting accumulation of beach sand blown into dunes at the south end of the lake; by Prof. G. F. Wright, from the rate of filling of small peat bogs in hollows surrounded by kames and osars at Andover, Mass., and from the erosion of streams tributary to Lake Erie; by Mr. G. K. Gilbert, from the recession of Niagara Falls; and by Prof. B. K. Emerson, from the rate of deposition of modified drift in the Connecticut valley at Northampton, Mass. These measurements and estimates agree, in showing that only 6,000 to 10,000 years have passed since the ice-sheet of the last Glacial epoch was melted away from the northern part of the United States. It is therefore impossible to refer that glaciation to an epoch of increased eccentricity which ended 80,000 years ago.

Debarred by the shortness of the Post-glacial epoch from attributing the Ice Age to the astronomic condition of maximum eccentricity, so ably advocated by Croll, we must look for other causes of this extraordinary geological period; and these seem to be found in great uplifts of the glaciated areas. The submarine border of the continental plateau, to depths of more than 3,000 feet, is cut by valleys or channels, which if raised above the sea-level would be fjords or cañons. These can be no other than river-courses eroded while the land stood much higher than now; and its subsidence evidently took place in a late geologic period, else the channels would have become filled with sediment.

The general absence of Pliocene formations along both the Atlantic and Pacific coasts of North America indicates, that during this long period all of the Continent north of the Gulf of Mexico held a greater altitude, which, from the evidence of these submarine valleys, is known to have culminated in an elevation of at least 3,000 feet higher than that of the present time. Such plateau-like uplift of the whole Continent appears to have excited so great influence on its mete-

orologic conditions, bringing a cooler climate throughout the year, that it finally became enveloped by an ice-sheet to the southern limit of the glacial striæ, till, and moraines, stretching from Nantucket and Cape Cod to New York, Cincinnati, Saint Louis, Bismarck, and thence westward to the Pacific somewhat south of Vancouver Island and Puget Sound. The thickness of the ice-sheet in the region of the White Mountains and Adirondacks was about one mile; and Dana has shown, from the directions of striation and transportation of the drift, that its central portion, over the Laurentian highlands between Montreal and Hudson Bay, had probably a thickness of fully two miles. In British Columbia, according to Dr. G. M. Dawson's observations, it covered mountain summits 5,000 to 7,200 feet above the sea.

While thus heavily ice-laden, nearly the whole glaciated area sank below its present level, but for the most part only to a slight amount in comparison with its present elevation. Beginning at a line drawn northeasterly through New York, Boston, and Nova Scotia, the extent of the submergence of the land by the sea at the time of recession of the ice-sheet, as shown by fossiliferous marine deposits overlying the till, increases from 150 and 225 or 230 feet on the coast of New Hampshire and Maine to 520 feet at Montreal; 300 to 500 feet on the country southwest of James Bay; and about 1,500 feet, according to Dr. Robert Bell, at Nachvak on the eastern coast of Labrador. During Post-glacial time the Atlantic and Pacific coasts have been again uplifted, attaining generally a somewhat greater height than now, the most recent movements being mostly subsidence. But in the basin of Hudson Bay, and probably also in Labrador and northward, the uplift from the glacial depression is still in progress.

In the interior of the Continent, the northward ascent of the beaches of the glacial Lake Agassiz shows, that the differential uplift attending the departure of the ice-sheet amounted to about one foot per mile, increasing from south to north, or north-north-east, in the Red River and the basin of Lake Winnipeg, for 400 miles from Lake Traverse to the north end of Duck Mountain.

North-western Europe also had a much greater altitude during the latter part of the Tertiary era, in which Scandinavia and the British Isles suffered vast denudation, with erosions of fjords and channels that are now submerged 500 to 800 feet beneath the sea.

Under the weight of its ice-sheet, the glaciated area of Europe, like that of North America, sank mostly to a somewhat lower level than it now has, the maximum depression being on the coast of Norway, about 580 feet. From this depression Scandinavia has gradually risen, with pauses during which beaches were formed; and the uplift of that country continues to the present day as does that of the region about Hudson Bay.

ON SOME PHŒNICIAN BOWLS.

Chambers's Journal, London and Edinburgh, November.

MOST people, it may be presumed, have heard of the Phœnicians and their voyages, but very few have realized with what difficulty facts in Phœnician archæology have been established. In dealing with Phœnicia, we must reverse the usual process in dealing with antiquity, and not look for monuments on the native soil of the people we are studying. The following remarks are concerned with one especial branch of Phœnician metallurgy, which has been developed by discoveries, anywhere but on the once busy Syrian coast. The factories of Tyre and Sidon turned out large quantities of metal bowls,—gold, silver, silver-gilt and bronze—elaborately decorated, and from their numbers, extremely popular. Their main interest centres, however, in the fact that they are indubitably of Phœnician origin, and in the valuable light they cast on the character and enterprise of this singular people.

The term bowl is not perhaps strictly applicable to these

vessels; they are more like our common saucers, though slightly deeper, with an average diameter of eight inches. They have no feet or handles. The method of decoration employed by the artist, was *repoussé* work, finished off afterward with the burin, and a free use of incised lines. Each bowl is double, that is to say, it consists of two plates welded together; the inner being profusely decorated, and the outer added to hide the roughness left by the *repoussé* work, and for strength. Variety was one of the chief aims in the ornamentation, and to this end the inner surface is divided into concentric rings, in number from one to three, encircling a central medallion. This is filled with geometrical patterns or groups of two or more figures. The bands are occupied by scenes of active or religious life, and by symbols and forms borrowed from Assyrian and Egyptian types, cleverly combined and skilfully executed. For instance, in a broken silver bowl, found by General di Cesnola, at Amathus in Cyprus, the first band, next to a central, eight-pointed rosette, is filled with winged sphynxes, the second with Assyro-Egyptian figures, and the last represents the siege of a fort with Assyrian towers and archers, Egyptian woodcutters, and Cypriot horsemen. It is curious to note how the besiegers are as tall as the wall they are attacking, as in the Assyrian bas-reliefs. On other bowls we have similar mixed scenes, picturing lion-hunts, military processions and religious ceremonies.

But, as was said above, the interest of these bowls is not due only to their excellent workmanship and variety, but also to the fact that the Phœnicians were their designers, and that these are the best relics we have of their metallurgy, which, next to the purple of Tyre, was their most famous product.

These bowls are found at most parts wherever Phœnician commerce is known to have flourished; they have been unearthed at Caere, Salerno, and Palestrina (Præneste) Italy; at Cyprus, at Rhodes, and above all, at Nineveh. As is the case with most Phœnician remains there is a more marked deficiency of them in Syria than elsewhere. The constant series of foreign invaders, Crusaders, Arabs, Turks, etc., has destroyed architectural relics and bodily removed all metal and other portable finds. How then do we know that the bowls are Phœnician? At first they were not known to be so, excepting in cases where Phœnician characters, presumably of the makers' names, were engraved upon them. Layard more than suspected that his finds at Nimrod were of Phœnician manufacture. In fact their real criterion lay in their peculiar style of decoration, the mixture of Egyptian and Assyrian patterns, and the frequent use of both without regard to their true significance—that is, only for decorative purposes. In fact, hieroglyphics have been found which, when translated, made nonsense.

The conclusion was assisted by the fact that similar vessels when of known Egyptian or Assyrian manufacture were quite simple, and both nations too conservative to borrow from each other. Now the Phœnicians were a purely trading people, and much less influenced than their neighbors by considerations of nationality or religion. They manufactured to sell, and found that a judicious combination of various national and religious emblems pleased everywhere. Anything Egyptian with its bizarre characters was sure to take, especially when presented in useful guise.

The working-men must evidently have used pattern-books with their favorite Assyro-Egyptian models. The general handling of the figures is seen to lean rather to Assyria than to Egypt. How common they were in Assyria is shown, not only by the numbers found there, but also by their frequent recurrence in the sculptures. They reappear in the forms of the *phiai* and *patara* of the Greeks and Romans, the forms of which they almost certainly suggested.

In fact the discoveries at Nineveh and elsewhere have disclosed to the world a hitherto unsuspected ancient history, and one of the many ways in which Phœnicia systematized and cheapened the inventions of earlier races. In metal engraving, as in many other things, she made the West acquainted with the East, and, though not an originator herself, fairly earned her name as the pioneer of civilization.

RELIGIOUS.

MESSIANIC PROPHECY.*

THE REVEREND GEORGE C. WORKMAN, Ph. D.
Canadian Methodist Quarterly, Toronto, October.

I.

THE present discussion aims at indicating the nature and design of Messianic prophecy in the Old Testament, its doctrinal relation to the New Testament, and its evidential value in regard to Christ and Christianity.

THE NATURE OF MESSIANIC PROPHECY.

Since prophecy in general differs from Messianic prophecy in particular, accurate definition is important at the outstart.

The primary meaning of prophecy in the original is very different from the sense in which we commonly employ the English word. The derivation of the Hebrew word is disputed. Literally, the word to prophesy in Hebrew signifies to bubble out, gush out, or flow forth, as a fountain or spring. Figuratively, it signifies to tell or announce. Technically, however, as Gesenius shows, it signifies to speak or to proclaim under the influence of Divine impulse. Hence, etymologically, neither prescience nor prediction is implied in the old Hebrew word. Its ancient figurative usage is illustrated by Exodus vii: 1, where Aaron is described as Moses's prophet: "And Aaron thy brother shall be thy prophet," or *spokesman*, as the context indicates. Properly, therefore, prophecy does not necessarily mean to predict or foretell coming events. It means rather to forthtell or tell forth existing verities. The distinction between prophecy and prediction is, therefore, of fundamental importance. In general, prophecy means the delivery of a Divine message, or the proclamation of a Divine truth, for the sake of influencing human life. The moral element is the fundamental and indispensable element, to which the predictive element is everywhere subordinate. The moral element, moreover, occupies the highest place in all prophetic communications.

Since detailed prediction occupies a secondary place in the communications of the prophets, the extent of their predictive power becomes a matter of minor interest. The important thing in this connection is an admission of the reality of the predictive element in prophecy.

The term Messiah is Hebrew in its origin, and almost Hebrew in its form. Like its Greek equivalent, Messiah means "anointed," or "anointed one." From a very ancient date the word had both a secular and a religious application, in its religious use, the ceremony, the setting apart of the recipient for Divine purposes, as a priest, a prophet, or a prince. In later times, however, the ceremony of anointing was signally connected with the coronation of a king. As Saul, Israel's first king, was consecrated to his office by anointment, he was often designated as "the Lord's anointed," or, more literally, "Jehovah's anointed." Thenceforth the title was given, by way of eminence, to the King of Israel, as a divinely chosen and divinely consecrated individual, and the idea of royalty became associated with the word.

In this connection it should be stated, that the original word in Hebrew, like the corresponding word in Greek, was used exclusively as an appellation, not as a proper name. Except in Daniel ix: 25, 26, where the translation is in doubt, the word is never employed in the Hebrew Scriptures in any other than a titular sense. It never had that special sense which the people are accustomed to associate with it, when they speak of *the Messiah* or *the Christ*, until after the canon of the Old Testament was closed. *The Messiah* (with no other word in apposition) is not an Old Testament phrase at all; and the word Messiah, or "anointed one," in the connection, "Jehovah's anointed one," is no theological term, but

* This important article attracted much attention at the time of its delivery, and has been looked for with interested expectancy.—ED. LITERARY DIGEST.]

an ordinary title of the human king whom Jehovah has set over Israel (Prof. W. Robertson Smith; *The Prophets of Israel*, p. 302). Without further discussion, it may be stated that the idea commonly attached to the Messiah by the Hebrew prophets, as well as by the Jews themselves, was that of an expected ruler or of a coming king. The Jewish imagination saw, both before, and at the birth of Jesus Christ, one who should rule over the people of Israel and bring to them prosperity and peace.

Messianic prophecy, therefore, may be defined as the doctrine respecting Jehovah's Anointed, as presented in the writings of the Old Testament. This doctrine must be confined exclusively to Old Testament teaching, irrespective of New Testament application or interpretation. The expression has both a narrower and a wider application. Extended, it embraces all the Old Testament representations applicable to the Messianic age; restricted, it refers simply to the representations applicable to the Messiah Himself. In strictness it applies *only* to those prophecies, in which the hope of Israel centres in an ideal person.

THE ORIGIN OF MESSIANIC PROPHECY.

Messianic prophecy, like all true prophecy, originated through the energizing influence of the Spirit of God. All prophetic Scripture, whether general or particular, is inspired of God. Without recognizing the reality of moral and religious inspiration, such a thing as prophecy proper becomes practically inexplicable. The Hebrew prophet did not commend himself to the people. He announced himself as Jehovah's messenger, and delivered his communication as Jehovah's message. He believed himself divinely called and divinely commissioned to communicate Jehovah's message.

Two special vehicles of prophetic revelation are described in Scripture, namely, dreams and visions. It may also be stated that Hengstenberg especially pronounces ecstasy the most prominent feature of prophetic revelation. It must, however, be acknowledged, that in most of the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Micah, there is not a trace of any unusual or abnormal condition of the prophets themselves; and it may be confidently affirmed, that the more the condition of prophetic inspiration was one of ecstasy, the lower it was in grade. The prophet's message was the outcome of Divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on Divine truth.

One of the originating causes of Messianic prophecy may be found in the idealism of the Old Testament religion itself. By Divine revelation there were implanted in the minds of the people of Israel certain ideas, so lofty, so rich and so deep, that in the existing religious condition they could never see their perfect realization; but must necessarily look to the future for their fulfilment. Of these ideas the three leading ones may be mentioned.

The idea of a Divine covenant with man was contemporaneous with the Old Testament religion. Believing in a Divine purpose concerning Israel, which is one of the fundamental ideas of the Old Testament, this ancient promise formed the starting-point of Messianic prophecy.

The idea of a Divine kingdom on earth was implied in the teachings of the Old Testament, that Jehovah was the Sovereign Ruler of his covenant people. As the judicial authority of Jehovah extended over all the earth, the notion of a world-wide commonwealth would also be suggested by the idea of a divine kingdom.

The idea of a Divine administration of government was connected with the conception of a Divine State, as founded by Moses. Although this idea of a Divine State was reluctantly surrendered at the time of Samuel, when the Israelites demanded a human king in order to be like surrounding nations, still the essential principle of Theocracy was perpetuated during the period of monarchy. The King of Israel

was "Jehovah's anointed," who, as God's vicegerent, administered his Divine government on earth. Thus from the conception of Jehovah's anointed, always associated from the time of David with his royal house, there originated the idea of a Messianic King, whose future greatness and glory so largely constitute the theme of the great Hebrew prophets. From this idea Messianic prophecy, in its strict sense, arose.

THE DEVELOPMENT OF MESSIANIC PROPHECY.

Messianic prophecy grew by the continuous expansion or evolution of the suggestive ideas from which it sprang. Its progress was from indefinite to definite, from intimation to declaration, from sensuous to spiritual.

There are two significant features of development which demand attention. *First*, the growth of the idea respecting universality in religion. Originally, Judaism was a national religion, and Jehovah was the national God of the Israelites. Narrow, national exclusiveness, which necessarily belonged to the religion of Israel at first, afterwards developed into world-wide interest and sympathy. *Second*, the growth of the idea respecting individuality and spirituality in religion. As the idea of a national religion expired, and the idea of a universal religion arose to take its place, a kingdom composed of individual believers was conceived.

THE IMPORT OF MESSIANIC PROPHECY.

In ascertaining the true import of any prophetic passage, it is necessary to adopt the fundamental canon of applying to the sacred writings the same grammatical and historical principles that are applied to secular writings, always bearing in mind, of course, the religious character and the spiritual contents of the books of the Bible. The moral and spiritual element must be neither disregarded nor ignored, as is too frequently the custom with interpreters of prophecy.

In applying this method we must first consider the circumstances under which the prophet wrote or spoke, and then seek to understand the object he had in view. We should begin at the source, and travel down the stream of prophecy. The opposite course, however, is commonly pursued. Most persons hold that prophecy can be understood only from the standpoint of supposed fulfilment. This view is unreasonable and should never have obtained. It is subversive of the fundamental principles on which all Scripture knowledge rests. When investigating the meaning of the Old Testament we should keep the New Testament closed. Prophecy has but one sense, namely, its natural, literal sense. It may have manifold applications, but it can have but one meaning.

In Genesis iii:15, we find what is considered the first prophecy recorded in the Old Testament—sometimes designated "the great primitive prophecy." In what sense is it prophetic? The word translated "seed" in the first member of the verse means posterity or race. The seed of the woman refers to the human race, and the seed of the serpent to the reptile race. The literal meaning of the verse is that the human race shall bruise, crush, overcome the reptile race; and teaches the natural enmity between mankind and serpents. Inasmuch, however, as the serpent was symbolical of an evil spirit, the passage allegorically refers to the conflict between good and evil. It is not Messianic prophecy at all, and it is never applied to Christ in the New Testament.

The second Messianic prophecy is supposed to be Genesis ix:26, 27. Most interpreters see a remarkable significance in the blessing pronounced upon the descendants of Shem. But there is nothing to indicate the Christian doctrine of Divine indwelling, much less to justify the Jewish notion that the descendants of Shem should be the bearers of the true religion of the world.

Coming to the Patriarchal age, the third Messianic prophecy is supposed to be Genesis xii:1-3. This records the Abrahamic covenant alluded to in the preceding division of this paper, as one of the germinal conceptions from which

the Messianic idea was developed. As Messianic prophecy it suggests the hope of a prosperous era, not the expectation of a personal Messiah.

It is useless, however to multiply examples. By adopting the ordinary methods of prophetic interpretation, expositors continually claim a reference to Christ where no such reference exists. Such torturing of Scripture, together with the multiplying of types, the capitalizing of letters, and the printing of chapter headings, has created and perpetuated error in the Christian Church respecting prophecy for centuries.

In the Primeval age there is no prophecy which refers to a personal Messiah. In the Patriarchal and Mosaic ages there are only germinal conceptions from which the Messianic idea was developed. In the Davidic age there is no passage that does not refer to a definite historic person. In the prophetic age Messianic prophecy proper appears, but even here there is no prophetic passage that has an original reference to the New Testament Messiah. While, therefore, portions of the Hebrew Scriptures abound with Messianic prophecy, there is no passage in the Old Testament that refers directly and predictively to Jesus Christ.

SCRIPTURE OR LOGIC—WHICH?

A PRESBYTERIAN MINISTER.

Bibliotheca Sacra, Oberlin, Ohio, October.

THE whole Church of Christ has an interest in the subject under discussion in the Presbyterian Church—that of making some changes in the Confession of Faith; for the Westminster Confession is not the exclusive property of the Presbyterian Church. Without a doubt, evangelical Christians generally were gratified, when the answer "yes" was returned by two-thirds of the two hundred and eleven presbyteries to the question, "Do you desire a revision of the Confession of Faith?" And everybody was well pleased with the unanimity of the General Assembly, in responding favorably to that vote by appointing a Committee of Revision. But perhaps all thoughtful persons were not so well pleased with the injunction added by the Assembly, "The Committee on Revision are hereby instructed, that they shall not propose any alterations or amendments that will in any way impair the integrity of the Calvinistic system of doctrine taught in the Confession of Faith."

That system, just so far as it is logical, is the very thing that is objectionable, in the light of the Holy Scripture. If no truths are to be admitted into the Confession but those which are logically connected, that is, reconcilable with each other by human reason, the Confession must necessarily be unscriptural. For all Christians, Calvinists included, admit that the Scriptures contain statements which cannot be logically connected.

A perfectly logical system of theology is, therefore, an impossibility. Calvinistic writers, when treating of the decrees of God as related to the freedom of man, labor to show the utter futility of human logic when applied to divine things, and the necessity we are under of believing statements which are by us irreconcilable with each other, if each is reasonable in itself and sustained by Scripture. But if a logical system is, in the nature of things, impossible; and if the system taught in the old Confession is not logical throughout, why should the Committee on Revision be enjoined not to impair in any way the integrity of the system taught in the Confession?

The Scriptures do not reveal all truth. We have partial revelations only of truths pertaining to the infinite Creator and his thoughts and relations. We must take a revealed truth and apply it conscientiously, just so far as it does not conflict with any other revealed truth. We must do as the Westminster divines so wisely did in framing the first section

of the now famous third chapter. "God from all eternity did, by the most wise and holy counsel of his own free will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." There is no logical connection between the two statements there made—no rational reconciliation of them. For once logic was sacrificed to truth. And as they did in that one instance, they might have done in many others, with great advantage to the cause of truth. There ought to be a great many "yet so's" in a theological document as long as the Confession of Faith.

The truth that God is a sovereign doing according to his will in the armies of heaven, and among the inhabitants of earth, is a great first principle, a necessary truth. It is no less a foundation truth in religion and morals, that man is free in his volitions and choices, yet neither of these truths can be followed separately to its logical conclusion without antagonizing the other.

Hence, the immense mischief which will follow, if you form your logical system of theology first, and then search the Bible for isolated texts to support it. How often have men in their zeal for logic explained God's loving the world as meaning *the world of the elect*.

For such reasons, we very much prefer a new Confession of the Christian Faith—one based upon Holy Scripture and not on human logic; and we cannot but regard the unexpected and spontaneous effort of the Presbyterian Church to "alter" the system of doctrine taught in the Westminster Confession, as by far the most important movement of the nineteenth century.

DOGMA IN RELIGION.

PROF. EGBERT C. SMYTH.

Andover Review, Boston, November.

THE tendency of our time is to eliminate dogma from religion, but the two are inseparable. The science of comparative religion proves, that the Divine Spirit has been working in human history and on the human spirit, and everywhere there is incontestable evidence of human sinfulness and of the penalties resulting from that sinfulness, namely, ignorance and difficulty. The Christian revelation is God's method of obviating those penalties, by making Himself known to man in the person of Christ. A knowledge then of God in Christ is the essence of the Christian—the highest form of—religion. This knowledge consists in the objective belief in the outward historical fact of the Incarnation of the Divine Spirit, and in the subjective realization, in the realm of consciousness, of the metaphysical fact of communion between the Divine Spirit and the human spirit. From these fundamental facts depend subsidiary truths, such as the predictions respecting the Incarnation, the incidents in the life of Christ from His advent to His glorification, the circumstances connected with the beginning and the progress of Christian society, the nature of the Christian life, and the prophecies with regard to its destiny. The statement of this body of truth, fundamental and subsidiary, constitutes the creed or dogma of the Christian Church. Dogma is thus an essential of the Christian religion. But dogma is capable of endless expansion, and, in the endeavor to develop and expound it, imperfect human reason has erred, to the extent of commingling with the articles of Christian faith various elements, that are foreign to or inconsistent with the original revelation. This may account for the differences between existing creeds, but it does not justify the rejection of dogma in general. What it seems to necessitate is a searching investigation of the premises, from which the dogmas presented to us for acceptance are deduced. Such an investigation should be conducted in reliance on God as the only seat of religious authority, by the followers of Him who began his ministry in the power of the Spirit, and at its close breathed on his disciples and said: "Receive ye the Holy Ghost."

Books.

OUR DESTINY, THE INFLUENCE OF NATIONALISM ON MORALS AND RELIGION; AN ESSAY IN ETHICS.

By Laurence Gronlund, A.M. 12mo, pp. 219. Boston. Lee and Shepard; New York, Charles T. Dillingham. 1891.

[A series of papers which first appeared in *The Nationalist*, published in Boston by the Nationalist Educational Association, have been revised and enlarged by their author and are here issued in book form. His object he declares to be to show that Nationalism—by which he means simply American Socialism—will give a profound conviction of the presence of God in Humanity, and confer on Humanity "a special dignity fit to inherit 'endless times and eternities.'" Mr. Gronlund is persuaded, that Socialism will be the future economic system in all civilized countries, and that it will be inaugurated, not by violence, but by enthusiasm; that it will establish, virtually, the kingdom of heaven on earth, mainly by rendering all Humanity precious to each of us—what now to all sensible people must seem an impossible feat; that it will evolve an irresistible belief in God and immortality, that will satisfy all the instincts of the human heart as well as the most developed intelligences. Our author takes issue with Leslie Stephen, William H. Mallock and others, having arrived at very different conclusions, which he asserts to be much more ennobling. Mr. Gronlund is confident that this is the threshold of the "Golden Age," and feels that it is a high privilege to live now,—a privilege which he is sure posterity will envy him.]

Economics, or our material and industrial relations, are the soil in which the roots of morals bury themselves, and from which they draw their nourishment. The state of morals largely depends on whether the social atmosphere be cloudy and chilly, or sunny and warm. Just as an apple-tree produces small, sour fruit, if left in natural neglect, but delicious pippins if a skillful gardener gives his attention to it, precisely so it is with morals. These three propositions in regard to soil, atmosphere and cultivation, are the variable, phenomenal phases of Morals, as well as its essential nature. In regard to the soil of morals, it is clear that there is an impending change of soil in our industrial system. While our people are shuddering at the spectre of destructive Socialism, there is being constructed under our very eyes a socialist *régime*, showing us how the environment of the individual will be changed. There has come over industry and business a startling change, which is going on with such rapidity as to suggest the complete abandonment of the principle by which the industries of the nation have hitherto been developed. This change is the formation of the "trust,"—the merging of our corporations into a body outside the control and ignoring the consent of the State. The first great, proximate effect of a socialist *régime* will be Increased Production. Increased production can be sustained only by increased consumption. This will be brought about by abolishing the "wage" and "profit" system; which artificially limits consumption and destroys the purchasing power of the masses. All industries will be materialized and every one will become a public functionary, and entitled to suitable work from the Commonwealth. A normal working day in our country will be reduced to eight hours. Such a reduction will increase the intelligence, the good-will, and the social estimation in which the laborer is held; and that, in subtle ways, will react on production, both as to quantity and quality. Leisure, security, and plenty are, within a measurable period, to become the birth-right of all, as the products of natural evolution.

Coming to the atmosphere of morals, the question arises, will the future society be a sty, filled with well-fed swine, or the Kingdom of Heaven on earth? The answer depends on what morality really is. As a temporary definition, morality may be said to be the force that binds men in societies, just as the force of gravitation binds men to the earth. Our churches teach a mischievous doctrine, that morality mainly serves to divide us into saints and sinners. The force that binds men together consists of a threefold strand: Home is our affectional, country our practical, and humanity our intellectual, bond. But morality is still more than this bond. It is the conscious, voluntary coöperation of men toward the brotherhood and fellowship of man. In the near and bright future, public opinion will be evolved into a Collective Conscience. Evolution has already furnished us with a motive sufficiently powerful to make us respond almost spontaneously to the promptings of the Collective Conscience. This is love of approbation. This Collective Conscience, evolved by Nationalism, will act on this line of approbation. Add a socialistic education, and the cases of hardihood that will brave the discredit of this conscience will be extremely rare. Public disapproval will show itself far more effective than our present do-it-and-be-damned, theory of morals, not to speak of the deliberate selfishness of this

theory. As the result of this equality, will be realized in three different forms: equal rights to the inheritance of mankind, by giving all an equal opportunity to earn all they need and want; social equality; and the coördination of equal corporate bodies. For successfully inaugurating Nationalism we have one weak spot,—our colored population. They must attain to social equality. It seems worth while to suggest to the most elevated and educated of the colored race, that they can do much to that end, perhaps far more than all the rest of the race. If they, or but a few of them, will furnish to the world instances of great intellectual and moral worth, a very great step will have been taken toward a change of sentiment in regard to the whole colored race.

Arriving at the consideration of cultivation as part of the essential nature of Morals, there is a *datum* of cardinal importance—the intellectual rectification of our views of public authority, of our functions and their inter-relation. The first false conception of our social relations is expressed in the saying: "The State least governed is the best governed." The second false conception is worse than the first, *vis.*, blindness to another fact. If you explain Nationalism to the average business man, and come to its essence,—that it proposes to make him a public functionary,—he gets indignant at the very idea. Yet the fact is, that he is, and has always been, a public functionary, but has not been aware of the fact. The third false conception is by far the worst. For this is not simply blindness to a fact, but it is the enthronement of a lie! I mean the struggle for life, which Herbert Spencer glorifies as "the most universal, the most controlling and comprehensive generalization." This theory of a struggle for life is satanic, anti-social, and nothing less than atheistic. The intellectual rectification of these false conceptions will constitute the proper cultivation of Morals.

We are now in a position to determine the future development of morality in its two grand divisions of Duty and Love. Morality may be either "self"-restraining or "self"-expanding; the former we call duty or justice, for these are correlative terms. What is "duty" for one is "justice" for another, with conscience as the active power, expressed in these three obligations: Be industrious, be loyal, be straight. The self-expanding we call Love, with the affections as the active powers, divided into Love between the sexes, between parent and child; sympathy between "masters" and "servants," and for our fellow-men; and sacrifice. To this classification it will be objected that we have duties to ourself and to God. I reply that duties to God appertain, if anywhere, to religion; and the former, or personal ethics: purity, temperance and honor, in themselves, are not duties or virtues, are not moral at all, since they have no tendency whatsoever to unite men organically. But they are raised into the moral sphere, if they are cultivated as a means to make us more efficient moral agents; they even acquire an eminent moral value, if they are joined to the affections. Let it be distinctly understood that the man who cultivates purity, temperance, and honor in Quakerish pride of individuality, that he may stand aloof from common humanity and be considered better than others, is a nauseous, loathsome Pharisee. The great moral obligations will be deeply influenced for the better by Nationalism.

With wages surely double those paid at present and the hours of labor reduced to at least six—to which extent, without the least doubt, the Nationalist Republic immediately will, and safely can, improve the condition of the workers—with work suitable and therefore pleasant, and subject only to rules which every member has had a hand in framing (in the rare cases where the majority has been overbearing and unjust, there undoubtedly will be opportunity for redress from the collectivity as arbitrator or judge); with uninterrupted labor, or with no over-production, there will be no crises as there will be no strikes or lockouts—for to strike means to starve—will the workmen of the future not be like a new being? The shoemaker, the baker, or the weaver, who now sees no horizon beyond the wall of the little cell in which he lives, and in which the tedium and monotony of his occupation might well lead him to ask—"Is Life worth living?" will, under Nationalism, breathe quite a different atmosphere, and from the thoughts and feelings that accompany the work, indefinitely increase the energy, ingenuity and painstaking bestowed upon it.

Duty, however important, is not the vital point of morality. Those who consider duty everything, are like a man so intent upon sinking the foundation of his house to the greatest possible depth that he at last finds his ostentatious labor swallowed up by quicksands.

The greatest evolution of all will be, when Nationalism will give us convincing reasons for distinguishing between the two forms of personal ethics—a distinction as wide apart as heaven is from hell. The one, purity, temperance and honor, without sacrifice, cultivated

simply to become better than others, to hold aloof from common humanity, will be clearly seen to be worthless and worse; a ministration of death exclusively; but the same personal morality, if in the service of the affections is most sacred, and a prerequisite to all true morality, for it is our personal affections that give aim and direction to our social sentiments. Individualism, the Established Order, shows itself in the most satanic form, as the maelstrom that swallows up purity, temperance and honor. It is a great pity that those persevering and noble men, the prohibitionists, will not open their eyes to the palpable fact, that intemperance in liquors is much more an effect than a cause; that it is our competition, and especially our insecurity that lures a man on to drinking, and then to excessive drinking.

Morality remains imperfect till Humanity becomes precious. Sainthood men and women, however lovely in themselves, do not make humanity precious. It is humanity that gives value to their lives and labors, even to the life and death of a Father Damien. Will the coming Nationalism be religious or atheistic? I maintain that Nationalism will give us such a view of God as will satisfy the most developed intellect. Many Socialists now assume, that when this world ceases to be a "vale of tears," particularly when it becomes a very paradise, men will not care a particle for another world. I believe there never was a greater error. By the advent and the following radical transformation of Nationalism, mankind will in very truth be granted nothing less than a real revelation from God, which none can dispute—a revelation through human history. What now most naturally creates scepticism, will then just as irresistibly create belief. To deny God's existence will seem to mankind very much the same thing as denying their own existence as men.

Finally, Nationalism will very much influence our belief in immortality. This is the second great religious achievement of Nationalism—that it will not so much give us new proof of immortality, as strongly incline our minds to heartily accept the kind of personal immortal life which will satisfy the most developed intellect; that is to say, immortality bereft of illusions.

THE TSAR AND HIS PEOPLE; or, Social Life in Russia.
Square octavo. Cloth, ornamental. Harper & Brothers, New York.

[This handsome volume is the work of several writers, each of whom has confined himself to his especial branch of the subject. *Social Life in Russia* and *Through the Caucasus* are contributed by the Vicomte Eugène Melchior de Vogüé; *Palatial Petersburg*, *Holy Moscow*, the *Fair of Nijni Novgorod*, and the *Kremlin and Russian Art*, by Theodore Child; *Russian Bronzes*, by Clarence Cook, and a *Russian Village*, by Vassali Verestchagin.]

To understand the social structure of Russia, we must imagine to ourselves a Gothic cathedral. The central figure from which everything starts and to which everything converges is the Tsar; the arches and the columns are the aristocracy which emanates from him, and which alone stands out in relief on the thick masonry behind this network of lace. In Russia, the word "nobility" corresponds with ideas considerably different from those which it awakens in the West. It is not here an ancient and closed caste; it is a numerous class, open, and increased each generation by the service of the State under all its forms. It includes all the officers, and, with few exceptions, all the minor functionaries and all the magistrates. In the country districts there is nothing between the peasant and the nobility, and in the towns the middle class composed of merchants and professional men is inconsiderable and without influence. The emancipation of the serfs dealt a mortal blow at the lesser nobility, and the result is, a very numerous and very miserable "noble proletariat."

With the exception of a few historical families, this nobility has its origin in the *tschine*—the uniform hierarchy established by Peter the Great to include all his servants in a vast mandrinate. The great business of existence for Russians of all conditions is to slowly climb the fourteen steps of the social ladder. After the sixth step, corresponding with the rank of Colonel, hereditary nobility is gained; the fourth step confers the much-desired title of General with the qualification of "Excellency." The prestige attached to the title of General is such, that the man invested with it is practically above all law, and regarded by the common people as a demi-god. Nevertheless the title alone is not sufficient to secure his admission into the aristocratic circles of St. Petersburg. It must be accompanied by Court favor, or brilliant birth, or service in the Guards. Having these, "Excellency" can mingle with the gay throng at the Residence, join in the cadenced march of the Polonaise, and, if he have the daring, follow the lead of the gay cavaliers "to the manner born," raise his partner in his arms like a trembling bird, dash across the room in three bounds, deposit his prey at the other end, and fall on his knees before her. Later he may escort her to the "*bal des palmiers*," join in the giddy mazes of the dance, or wander at will among palm trees, myrtles and camillias in bloom, listening to the

soft strains of music from the recesses of this tropical forest, or mingle with the gay groups which throng its paths. But alas! alas! even here the hideous phantom of Nihilism intrudes.

Club life, borrowed from the English, is a pronounced feature of Russian social life. There is the English club for the society man, the Merchants' club for the wealthy merchant, the Yacht club for the young swells of the Guards and their peers. In all these clubs the national passion for gaming is indulged recklessly. Speaking of marriage the Vicomte says:

The Russians generally marry quite young in the upper classes, and among country people even at an earlier age; and to the honor of this society be it said, love marriages are the rule, and marriages for money are very rare exceptions. Dowry hunting and marriages of interest have not yet made their appearance in Russian manners. Girls of high social position readily marry young officers of the Guards, who furnish the largest contingent to the dancers of St. Petersburg. During the carnival fêtes, the two armies, the army in petticoats, and the army in epaulettes, learn to know each other thoroughly. Friendships spring up, the young man pays court, and one day, without having consulted anybody, two fiancés come to ask of the parents a blessing which is never refused.

THROUGH THE CAUCASUS.

The Georgians have retained a perfection of form and a nobleness of bearing which has been lost by all other races. As Chardin says, "The blood of the Georgian is the finest in the East, and I may say, in the world. Nature has lavished upon most of the women charms that are not to be seen elsewhere. I consider that it is impossible to look on them without loving them." From the little that we know of its history Georgia offers a unique phenomena in the Christian world. It has marched backward in relation to our civilization. Evangelized in the fourth century, it was comparatively prosperous and cultivated in the tenth century, at a time when our ancestors were in the thick darkness of the Middle Ages. Attached to the Byzantine Empire it reflected the final greatness of its Greek doctrine. Overpowered afterwards by Turks and Persians, this people engrafted Mussulman vices on Byzantine vices, and fell into the worst barbarity at the very moment when Europe of the Renaissance was entering upon modern life. Mingrelia is the last corner of Christendom where we still find them completely armed with their hospitable virtues and barbarous practices, their childish ideas and audacious characters, their social code and their superstitions. There the Feudal Middle Ages defend themselves successfully against civilization.

Although serfdom was officially abolished twenty years ago, there has been little change in the relations between the three castes—serfs, freeholders and noble tenants: these last attached by a bond of vassalage to certain powerful families, which are in turn subordinated to the Dadenio family. This bond is often strengthened by a custom peculiar to this country—namely, adoption by suckling. When a woman finds it to her interest to adopt a child thus, she gives him her breast once, even if this child is already a grown man; and on and after that moment, the adopted person is attached to his fictitious nurse, by a bond of duty which in a Mingrelian's conscience, is more imperative than the duty of a son towards his mother.

THE FAIR OF NIJNII-NORGOROD.

From time immemorial the Russian merchants were wont to meet in the summer with the merchants of the East at various points on the Volga, between the confluences of the Oka and the Kama, and in 1817 the site was removed from Jeltovodski to Nijni-Norgorod. This fair or *Jahrmarka* as it is called takes place annually from August 5th to Sept. 15th, and is a wholesale fair. About four-fifths of the whole goods brought to the fair are of Russian origin. Here the prices of cotton, raw wool and silk are fixed. Economists will also readily demonstrate that the whole iron production of the Ural depends on the fair at Nijni-Norgorod. The purchases of iron made at this fair for consumption in Asia and middle Russia determine the amount of credit that will be granted for the next year's business to the owners of the iron works, who are largely dependent on this credit. The corn and salt trade, and still more the whole trade of Siberia and Turkistan are influenced by this fair, which indeed exercises a direct influence on all the leading branches of Russian manufacture. During the six weeks that it lasts it attracts daily some 200,000 people from Russia and Asia, and although there are no exact statistics, it is safe to reckon on the total business transacted at the sum of forty million pounds sterling.

The *Jahrmarka* is connected with the town by a bridge of boats. . . . At each end and in the middle are mounted policemen to direct the traffic, and to see that no one infringes the rule which throughout Russia prohibits smoking on bridges. On the sidewalks, passing to and fro, is the usual rusty Russian throng composed of peasants, mujiks, beggars and pilgrims, mendicant monks and nuns, with their black trays marked with a white cross, priests with their long blond hair, flowing black garments, and tall brimless hats. The only novel elements noticeable are the Tartar workmen with their marked Mongolian features, high cheek-bones, brown skins, and shaven head covered with a cotton skull cap. Occasionally too you see Persians and Armenians wearing tall Astrakhan fezzes or voluminous turbans, their long garments floating majestically as they walk. Often you may notice Tartar women, closely veiled after the Mussulman style, who glide along discreetly, and contrast strongly with the flaunting German, Russian and Hungarian women who swarm to the fair in the hope of captivating the merchants.

WILLIAM E. DODGE: The Christian Merchant. By Carlos Martyn. pp. 349. With Portraits. New York and London: Funk & Wagnalls. 1890.

[This is a biography of one of New York's most successful merchants, whose public acts have given him something of a national reputation. The biography proper is largely interspersed with the history of events happening in the very interesting and stirring times during which Mr. Dodge had his greatest activity. In the preface the author says:

"In this book, whenever it was possible, biography has become autobiography, and Mr. Dodge has been asked to tell his own story. Happily, such passages abound."

William E. Dodge illustrates the truth of the saying that "blood

will tell." His family is ancient. Their original home was not far from bustling Liverpool (then a fishing hamlet) and under the walls of England's oldest city, venerable Chester. Back in the chivalric days of the Edwards and the Henrys, the family came into historic notice and marches across the pages of the musty records of the Herald's College.

The first American Dodge was an Englishman, who landed at Salem in 1629—one of the founders of the empire in the New World. He was a "gentleman," and a promoter of schools and churches—qualities exemplified all along the Yankee line, and most illustriously of all in our merchant-prince.

The first Dodge was named William, and he was joined in New England by his brother Richard. From them have sprung descendants who have settled in every State in the Union, and have noticeably reproduced the personal worth of their ancestors. The grandfather of the subject of this biography was David Dodge, a manufacturer of army wagons in the war for independence. He married a widow, Mrs. Earl, whence comes Mr. Dodge's middle name. The son of this couple was David Low Dodge, and he was married at Norwich, Conn., to Miss Sarah, daughter of Aaron Cleveland, an ancestor of ex-President Grover Cleveland. They were married in 1798. After his marriage he resided for a time in Hartford, whence he came to New York to live in 1825. He was a dealer in dry goods and manufacturer of cotton cloth.

William E. Dodge was born in Hartford, Conn., September 4, 1805. William was a particularly active boy. He kept his eyes and ears wide open, and nothing escaped him. His mother was a woman of rare balance, a devoted Christian; and his first schooling was at his mother's knee. The affection between them was beautiful to see, and it grew and strengthened with the boy's growth. Young Dodge first attended school in New York, then in Norwich, and afterwards in Medford, N. J., where he resided with his uncle, the Rev. Dr. Samuel Hanson Cox, father of the present Bishop Cox, of Western New York.

Before William had reached thirteen he was summoned to New York to take a clerkship in the wholesale dry-goods house of Merritt Bros., where he trudged about for more than a year, contented and serviceable. He next went into the store connected with his father's cotton-mill at Bozraville, Conn., where he learned business rapidly and became very popular. Marking this with satisfaction, his father set apart a show-case for him, and told him to stock it as his own. Then and there was laid the egg out of which was hatched the future millionaire. He was not fifteen; and, working early and late, his industry outran his strength and he soon fell sick. But he recovered his health, and a year or two later we find him visiting New York to buy the entire stock handled in the store.

William was always a religious boy. On the first Sunday in May, 1821, he, with his sister Mary, made a public profession of faith, and the vow thus taken was kept to the end. In 1825, at the age of twenty, William returned to New York, which, from that time, became his permanent residence.

At first he assisted his father in the dry-goods business, but in May, 1827, hung out a sign for himself, in the same line, at 213 Pearl St. He had some savings from his salary, which, with money furnished by a retired Connecticut merchant to his son, who entered into partnership with William, made a respectable capital for those days. He remained in this business six years. During this time Mr. Dodge interested himself warmly in the special work of the Lighthouse Presbyterian Church, in the Sunday-school, and other related Christian efforts. He suggested and aided in founding the "New York Young Men's Bible Society," whose members acted as colporteurs, visited the sick, and clothed the naked.

Mr. Dodge was married on the 24th day of June, 1828, to Miss Melissa Phelps, with whom he had long been acquainted, and who was the daughter of his father's old friend. In 1833 he sold out his dry-goods business at the request of his father-in-law, and formed a copartnership with that gentleman in the metal importing business, under the name of Phelps, Dodge & Co. The other partner was Daniel James, another son-in-law of Anson G. Phelps, the senior partner. Mr. James managed the foreign interests at Liverpool. This house is, and ever has been, the largest house in its line in the world, a monument to its founders and a bonanza besides.

In Mr. Phelps the junior partner found both a mentor and a coadjutor. Alike in their deep piety, quick perception, and comprehensive vision, what advantage the elder had in experience, the younger made up in tact and fire. It was a titanic combination. These were Napoleons of trade. Fertile in resources, courageous in the face of peril, most at home where the strife was hottest, thoroughly enjoying the stir and the strain of the market-place, their partnership placed a mortgage upon success, and then foreclosed it. . . . The career of Phelps, Dodge & Co. is an illustrious example of the legitimate, and, by contrast, a tremendous impeachment of the illegitimate in business.

Throughout this decade of his life (20 to 30) Mr. Dodge was winning, and not enjoying, wealth. Yet, while "diligent in business," he was likewise "fervent in spirit, serving the Lord." He was ready to listen to any appeal of the needy, and never hardened his heart against them. With him benevolence early became a habit. He had committed to memory and incarnated the old saying of New England, "He is a poor Christian who does not make the world as twelve and religion as thirteen." No man more fully recognized the importance of business; but Jesus Christ always counted as at least one more in the mathematics of duty.

While yet in the dry-goods business, Mr. Dodge began to buy timber lands in Pennsylvania, and as a member of the firm of Phelps, Dodge & Co., bought immense tracts for the firm. He also turned

his attention to development of the coal and iron interests, and was the founder of the "Lackawanna Iron and Coal Co.," of which he remained, until his death, one of the most active directors. Realizing the great value of steam as the agent that was to solve the problem of transportation, Mr. Dodge threw himself with tireless energy into the work of pushing through the Erie Railroad, of which he became a prominent director.

Naturally and justly Mr. Dodge's interest in and connection with these (then) infant iron and coal industries, and these (since) world-transforming railroads and steamships, mightily advanced his mercantile standing and increased his wealth.

In 1835 occurred the great fire in New York. But throughout the depression caused by this, throughout the "wild-cat" money year of '36 and the panic of '37, the house of Phelps, Dodge & Co. continued to prosper.

In 1844 Henry Clay was distanced in the race for the Presidency. Mr. Dodge was a Whig, but took little interest in politics. With his nature and principles he ought to have been an Abolitionist. It is a spot on the sun-disc of his fame that he was not.

A few brave souls cried aloud and spared not. Mr. Dodge should have been among them. He lost a grand opportunity. . . . For once Mr. Dodge loved peace more than righteousness. . . . He was willing to purchase (white) fraternity at the expense of justice. Later, the Christian dominated the merchant, and Mr. Dodge made a magnificent atonement.

In 1844 Mr. and Mrs. Dodge visited Europe, crossing the ocean on a sailing vessel, the *Ashburton*.

In 1855 Mr. Dodge became a member of the Chamber of Commerce, and not very long after was elected First Vice-President of that body. He was now residing on Murray Hill. In building the house he fronted it upon Madison Avenue. Here in "Dodge Hall," as his home came to be named, surrounded by all the appliances of wealth and culture, he was to spend the remaining years of his life.

In 1857 he became a life member of the New York Historical Society. In 1858, accompanied by his wife, he once more visited Europe, and on his return from quite an extended tour, visited the Southern States, still accompanied by Mrs. Dodge.

Although he had voted for Lincoln and identified himself with the Republican party in 1860, Mr. Dodge in the exciting months that followed the election, made every possible effort in the interest of peace. In January, 1861, he was one of a committee from the Chamber of Commerce to carry to Washington a monster memorial praying for the adoption of measures of settlement. In February he became a prominent member of what became known as the "Peace Congress."

After the firing upon Sumter, April 12, 1861, Mr. Dodge put all that he had at the disposal of the Administration. Phelps, Dodge & Co. were among the first subscribers to a fund for the Union cause—a subscription repeated as often as needed. One of his sons, Charles C. (afterwards Brigadier-General Dodge), soon entered the army.

Mr. Dodge became Chairman of the Union Defense Committee appointed by the Chamber of Commerce, and devoted his time and energies to the service of his country in providing the "Sinews of War." As Chairman of the New York branch of the Christian Commission, he became the intimate friend and able co-worker of the eminent Philadelphia Christian and Philanthropist, Geo. H. Stuart, President of the Commission.

In the election of 1864, Mr. Dodge was selected to represent the Eighth New York District in Congress. The position was entirely unsought by him.

Lee offered his sword to Grant April 9, 1865, and the country was hysterical with joy. Lincoln fell by the assassin's bullet just five days later, and the country was paralyzed with grief. Good-will toward the South turned to hate.

In the autumn of the same year a wail of famine came from the South. The "American Union Commission" was organized to meet the exigency and relieve the sufferers. At a meeting under its auspices in Chicago, Mr. Dodge made an address, which testifies eloquently of the man. This is a brief extract:

The North has been blessed with a bountiful harvest. It has been saved from the desolation which has swept over the South. We must no longer regard the people of that section as enemies. God has given the North power to make them friends. We rejoice in the recent triumph of our arms because it has given us a Union. But what is a Union without friendship? Whether friends or enemies when we see the South starving, we must send them help from our overflowing granaries.

After a bitter contest over the seat on the part of Mr. Brooks, the Democratic nominee, Mr. Dodge was sworn in as a Member of Congress on April 6, 1866. From this time forth his name belonged to the public, and almost every important public movement found him a participant in it. He was, among other honors, seven times elected President of the N. Y. Chamber of Commerce.

On June 24, 1878, Mr. and Mrs. Dodge celebrated their golden wedding. In 1881 they visited Europe for the last time. On their return they made a happy trip across the American Continent. "Dodge Hall" once more gladly received them, and the happy, busy life went on. But rest was near at hand. Mr. Dodge, while making a benevolent call with his wife, was seized with violent pains. These yielded to treatment, and he became active as usual.

The seventh of February he passed in his library, attending to certain complicated matters relating to his wife's estate, of which he kept a separate account. That night, through overwork his pains returned. Upon arising the next morning, February 8, 1883, he looked reassuringly into the anxious face of Mrs. Dodge, told her he felt much better, nearly finished dressing, and asked her to fetch his wrapper. She started to get it, but was arrested by a startled call, and turning found him sinking to the floor. With his head upon her lap he breathed feebly once or twice, opened his eyes and looked about in a dazed way, and closed them—forever.

The Press.

POLITICAL.

A DANGEROUS VICTORY.

Prof. Robert Ellis Thompson, in The Irish World, N. Y., Nov. 22.—The more closely one examines the recent political successes of the opposition party the less reason will appear for them to congratulate themselves on the result. Of the trickery and misstatement which was employed by them with reference to the rise of prices I have heretofore spoken. I see that one Democratic newspaper, *The Index-Appeal* of Petersburg, Va., while rejoicing over the result of this use of the new Tariff Law, stamps as a falsehood the statement that there has been or is to be a general rise in the cost of necessities, and says it is time to stop making such statements, as they only serve to enable speculators to fleece the public. And I also observe *The Commercial Advertiser* of New York shows signs of an uneasy conscience as to its share in this bad business, and dares any Republican newspaper to say that there is to be no rise in prices—which is not the point at issue. It has not been denied by anybody. Some prices will go up for a time. But these usually will be wholesale rather than retail prices. The profits of handling foreign wares in most of these cases will be lowered, so that dealers will take up home-made goods of the same class instead, without the consumer finding any difference in his outlay. Thus the addition of a fourth of a cent to the cost of the tin-plate needed to make a tin-cup will suffice to establish a great industry in America, without making the cup dearer by a cent to the buyer. Yet it is said that votes against Mr. McKinley were made by sending out pretended peddlers to sell tinware at a dollar a cup to the German drinkers of his district.

In a few cases even retail prices will go up for a time, because we have not the facilities for supplying the home market. The rise in price will attract capital to that line of production; and then prices will fall again. The time of transition in the case of the others will be the longer because of the way the elections went. The timidity of capital is proverbial. Foreign manufacturers will now think twice before setting up works in America, and American capitalists will hesitate to extend their works in the face of a threat to repeal the protective tariff. The vote of this month has inflicted a grave injury on our industrial development. Not until the Nation has elected a Protectionist President and Congress in 1892 will it derive the full benefit from the new Tariff Law.

The free trade leaders show a natural alarm at the size of the majority they have got in the next House of Representatives. They wish it were a majority of twenty votes, or thirty at the most. But to have two-thirds of the House on their side is a risky situation. A big majority is always insolent and aggressive, and almost always produces a reaction in popular feeling. They know how often it has been said of their party: "Give them rope enough and they will hang themselves;" and they are uneasy at the length of the rope put into their hands. Mr. Vest urges that no attempt be made to deal with the tariff as a whole, but that bills removing the duties from raw materials and from necessities be sent up, rather than revive the deep-lying feeling against the free trade policy.

It is not only or chiefly the size of their majority, but its make-up, which must alarm them. They have the Farmers' Alliance and its programme on their hands; and what are they going to do with it? It was the Alliance which turned over five Republican States and scores of Congressional Districts to them. And, although the Alliance talks somewhat of the tariff, that is not what it most cares for. It wants first of all the free coinage of silver so as to inflate all prices and make it easy to pay off farm mortgages. If the Republican party had chosen to

pass a law of that kind, it probably would have held every Congressional seat west of the Alleghenies and have gained more. The branches of the Alliance petitioned for such a law with great unanimity. When it was refused them, they made up their minds to punish the refusal. For my part, I am glad of the refusal, even though it cost the Protectionists the control of the House and nearly that of the Senate. The new law already goes farther than is quite safe for the country. To have enacted free coinage of silver without first securing an international agreement to that effect would have been to court financial ruin.

FOR FREE SILVER, NOT FOR FREE TRADE.

Our Eastern Free Traders must be rather uncomfortable, when they observe how closely the present situation resembles that of 1873-8, and how they have been contributing with voice and pen and election funds to reproduce that situation. The victory of this month was not for Free Trade, but for Free Silver. They do not seem quite to realize this; but their allies in the West and South will remind them of it. The next House will be organized by the election of a Speaker who will select the Committee on Coinage with even more care than the Committee of Ways and Means. That Committee will report the most pronounced Free Silver law that the House has ever had before it. The House will pass the Bill by a majority big enough to overcome a Presidential veto. It will go to the Senate with a support from outside such as no other Bill of the session will receive.

What will the Senate do with it? If the Democrats give it their united support, it will pass perhaps by a two-thirds majority, and a veto will be of no avail. There are Republican Senators enough from silver-mining States in the far West to secure that, unless Mr. Carlisle and the new Senator from New York lead a bolt from their own party. Will they do so? Mr. Carlisle is known to be opposed to the free coinage of Silver—as much so as are Mr. Cleveland and his friends in New York. Yet Carlisle and all the Democrats of the Senate voted for a proposal which amounted to that. His friends, when challenged with regard to that vote, said it was given "for political reason." The Farmers' Alliance have taken him and his associates at their word. Are they going to vote for Silver inflation in the Senate? It is there that the lines will have to be sharply drawn, for in the Senate there will be no overwhelming majority behind which a single Senator can hide himself.

The Free Trade party has won its victory by means which place it in the horns of a dilemma. It must either give up the East with its supply of election funds or the West with its discontented farmers' votes. Of course it will try to hold on to both, as it did during the fight of 1873-78. It probably will end by losing both through want of principle. It is this element of the situation which makes the action of the Fifty-second Congress on silver so full of interest.

THE REAL NEED OF THE SOUTH AND WEST.

If the Protectionists would be advised as to the real needs of the situation they could hasten the dissolution of the political combination which carried the elections. What the South and the West really need is not what they want. They want free coinage of silver; they need a local supply of money. They think that by increasing immensely the issue of money at the Treasury and its branches they will get an ample share. But issuing money in that way is like pouring water upon an uneven surface of ground. The water makes for the hollows, which were damp enough already; it leaves the high and dry places as dry as ever.

All that is needed is to amend the National Banking Law by authorizing the deposit—as security for note issues—of State and local bonds and the bonds of those corporations whose securities are made "a privileged investment" by the laws of each State. As the

law now stands nothing but National bonds can be deposited with the Treasury as a security for bank circulation. At the present price of those bonds it is out of the question for a Southern or a Western town to secure circulation by purchasing and depositing them. As a consequence, such a community gets its advances only by loan from the East, and has to pay high accordingly. I would make it unnecessary for them to borrow from outside by giving them facilities at home. Of course these new notes would not be as safe as the old ones, secured by National bonds. New and poor communities cannot afford so much safety.

The revolt of the Farmers' Alliance is an inarticulate and blundering protest against the real mischiefs of a money system which is centralized in the National Treasury and in the banks of the richer States. The Southern farmers showed their sense of this when they devised their plan which requires the Government to establish agricultural sub-treasuries. In these the farmer or planter is to deposit his crop and obtain such an advance on its value as will enable him to go on with his operations until he finds the market favorable for a sale. A local bank, based on the credit and solvency of the whole local community, with its stock distributed among all its traders and agriculturists, would accomplish all that is hoped for from an agricultural sub-treasury, and it would involve no semi-socialist extension of the sphere of government, and furnish no bad precedents that the enemies of our social order could plead for their revolutionary schemes.

I am not drawing any fancy picture in pleading for such banks. I have in mind throughout the Scotch banking system, which took the poorest, the most thriftless, and the idlest population of Northern Europe and made of them the prosperous and thrifty Scotch of to-day.

What free traders like Mr. Carlisle will do with the plan of an agricultural sub-treasury remains to be seen. Nothing could be farther from their principle that Government should do as little as possible for the people and nothing at all for industry. That their new allies should come to them with such a plan as this, is enough to show how unnatural is the coalition which has carried the elections and how short-lived it must be.

PRESIDENTIAL POINTERS.

Pittsburgh Dispatch (Rep.), Nov. 23.—It would be interesting to learn whether the authors of the apparently inspired dispatch concerning the policy which the President will recommend in his message, and the attitude of Secretary Blaine toward it, were conscious of the humor which appears between its lines. It is probable that the information is given out in simple good faith, as an outline of the Presidential policy; but the picture which it draws has more humor under the surface than appears in most of the political cartoons.

The statement is that the President will recommend what is called "a vigorous policy" in the way of sticking to the Federal Elections and Apportionment Bills. The only criticism to offer on the description of this as "vigorous" is that the adjective is hardly strong enough. It should be termed heroic, in the medical sense. The effort to cure the Republican party of its desperate condition by sticking to the principle of *similia similibus* and trying to revive it by heroic doses of what ails it, in the shape of election and partisan Apportionment Bills, is decidedly in the "kill or cure" line, with the usual chances in favor of the first alternative.

This picture of the President as belonging to the class which forgets nothing and learns nothing, is completed by the sketch of Secretary Blaine in the background as calmly consenting to the President's course and modestly awaiting the personal usufruct. Mr. Blaine "differs with his chief on this line of policy," but will not interfere. He does not especially care for the Presidential nomination and will stand aside so long as the President desires to

keep up the effort for a renomination on this policy; but if there should be a call for his leadership as a party necessity then he will come forward. This we can easily believe. The statesman who has been described by a family organ of the President as "Jealous Jim," is not likely to be jealous of a Presidential boom founded on the idea of rehabilitating the party by election and apportionment bills. Mr. Blaine can well afford to stand in the background with a mild dissent while the President commits political hari-kari, under the impression that he is cherishing a second-term ambition by urging the class of measures which have already subjected his party to one of the most complete defeats it ever experienced.

The programme is a good one. There is no surer way of bringing about the party necessity for Mr. Blaine's nomination, which is already a positive quantity, than an interlude in the line of a Presidential campaign in favor of the policy that has already defeated the party. The only drawback to it is the danger that it may go so far as to make a nomination worthless to Mr. Blaine or any other Republican.

N. Y. Evening Post (Ind.), Nov. 22.—That Mr. Blaine's admirers believe the overthrow of Mr. McKinley and the Speaker in the recent elections has increased his Presidential possibilities is shown in many ways. In the first place, they are all speaking of him as James Gillespie Blaine, not as simple Mr. Blaine. This use of the full name is one of the surest signs that a boom is about to be started. In the second place, most enthusiastic accounts are appearing concerning the condition of Mr. Blaine's health. His "eye is clear, his voice is strong, and he is as agile in his movements as a youth of twenty." As for his "mental activity," that "is something marvellous." His mind, "always keen and incisive, is now buoyant and omnivorous in its grasp." He "sleeps well and his appetite is good." To a recent visitor, whom he had been giving strong verbal assurances of his health, Mr. Blaine said, "Let me give you a grip with this left hand of mine," and then followed a "blacksmith-like grip from both left and right so firm and prolonged that Esculapius himself would have given a clean bill of health on either of those compressions." The visitor remarked that there were a "good many hand-shakes" in Mr. Blaine yet, and came away loud in his expressions of belief that no one "need concern himself about the present health of the man who is again made by the logic of events the active leader of the Republican party." There seems to be no essential missing from this story. It is evidently the work of an expert.

Richmond Times (Dem.), Nov. 23.—Mr. Cleveland is not perfect. He has his faults just as anybody else. He has made some mistakes. But objections which can be brought against his administration fade into insignificance before the fact that he did at least two things of benefit to the country. He demonstrated that the cry of the "Rebel Brigadiers" was false and used only by relentless Radicalism. The people sustained him in this position. Then he fairly and squarely gave the country an issue, tariff reform, in the consideration of which Mason and Dixon's line has been obliterated. We think that in this respect Grover Cleveland showed a most intimate acquaintance not only with the wishes of the people, but with what we regard the great "fundamental principles of government." In settling the vexed tariff question many of the financial difficulties of the country would find a solution, whether it was that of silver or the dream of the Farmers' Alliance about the sub-treasury scheme. Though the Farmers' Alliance may make mistakes—and it is doing so—it certainly did not make a mistake in supporting in all parts of these United States the tariff reform principles of Grover Cleveland.

The majority vote of 1888 and that of this

last election shows that the people regard Cleveland as the most honest, courageous, and tenacious advocate of the great principle which distinguished Democracy from the enemy of the people—Radicalism.

Philadelphia Press (Rep.), Nov. 22.—There is nothing in politics just now so humorously entertaining as the way in which the esteemed Democratic party is carrying the next Presidential election. The totally unexpected events of the week before last have turned the Democratic head, or, perhaps it would be more pointed if less graceful to say they have enlarged it to a degree that is likely to result in the customary disasters. Meantime the situation is full of entertainment and the Democratic rainbow-chaser has a loose foot.

The present situation is altogether in favor of Grover Cleveland. Previous to the late election the Cleveland worshippers throughout the country were somewhat doubtful of the wisdom of forcing his nomination over the head of the party in New York, for it has been certain that the Democrats of that State would present themselves at the National Convention demanding the nomination of Governor Hill. To nominate Cleveland under such circumstances meant the loss of New York, for, while Hill has demonstrated his ability to carry that State, Cleveland has fully demonstrated his ability to lose it. That he would lose as easily the next time as he did the last was very certain, and the reason for it would be considerably aggravated by throwing out a candidate whom New York wanted and nominating one she did not want.

The recent elections appear to have created a different condition of things in the view of the Democrats generally outside of New York. They are puffed up with the notion that they can elect the next President without taking New York into consideration, and that Cleveland is the man they can elect. They are figuring on several of the States of the West with that easy but misplaced confidence which gave them so much happiness in 1888 until the returns came in. They are going to let go of New York, which has given them so much trouble, and take up a number of States with which they haven't had so much experience, but about which they will be much wiser by the time they have gone through another campaign.

This is the opportunity they have long wanted to give the commercial and unreliable Democracy of New York, and particularly the Tammany end of the party, a little disciplining. It will be given notice that it has traded and dickered so long that no more confidence is to be reposed in it, and the Democrats of the country propose not only not to allow it to have the nomination for Hill, but to make a nomination in spite of it, and not to have the slightest care whether New York goes Democratic or Republican. The ground for this course is being prepared by Democratic newspapers all over the country.

This has the appearance of being strikingly heroic, but that is not what it is really for. It is the only way in which Cleveland can be nominated, and if that result is brought about we shall have the anomaly of a Presidential candidate nominated against the sentiment of his own party, in his own State, and with no hope of carrying that State. Does any one with political sense think that will really be done when the time comes?

N. Y. Times (Ind.), Nov. 23.—We are not sure that Mr. Blaine can entirely enjoy the attitude of the press of his party toward him. The editors seem pretty well agreed that he can save the party if any one can, but, half unconsciously, that little "if" is made the biggest word of all. But we heartily hope that he may see his way clear to try it. He, at any rate, is nearer to the right track than any other popular Republican, and if he finds it and sticks to it the party will be the better for following him and the country the better for their doing so.

Brooklyn Standard-Union (Rep.), Nov. 21.—Ex-President Cleveland's personal enthusiasts may account for it as they please, but there is less unanimity among the Democracy in favor of making the Presidential race with him for the third time than there was before the election. This is evident in the utterances of the press West and South. The opposition to Cleveland in his party is formidable. It is partly owing to his Mugwump associations and the contempt the average Democrat has for the Mugwump, partly to the feeling that Cleveland would lose New York again, and largely to the restiveness that arises under the imputation that the Democracy have but one man fit for the Presidency.

It was very unkind in one of the Democratic organs to say of Mr. Cleveland's speech at the jewellers' dinner that since the election he seems to have a good deal of time for public speaking. It should be thought of right here that Mr. Cleveland's vacation had not terminated long before the November election, and that what he has said since has at least refuted the charge of lethargy. Still some wise and serious persons should warn the Democratic ex-President that it is a dangerous thing to enter into competition with Mr. Depew, in both his capacities as an after-dinner orator and a candidate for the Presidency. There is in all probability but one man who combines those occupations with a genius for assimilation that assures safety. The way the jewellers' dinner speaking opened out is thus sketched by the reporter of *The Times*:

"Two or three minutes were demanded by the gathering to accord Mr. Cleveland a welcome. The diners cheered for 'our next President' and they cheered for 'Grover Cleveland.' When he could make himself heard," etc.

Mr. Cleveland's speech was rather too humorous, especially in associating hot weather with patriotism and the natural eloquence about "our country."

Brooklyn Times (Rep.), Nov. 21.—Since the election but one man has been spoken of for Presidential candidate of the Republican party. He is James G. Blaine. There have been but two men mentioned on the Democratic side, Cleveland and Hill.

In this unusual state of affairs unusual interest attaches to second place. The candidate for Vice-President on both sides must be a Western man, as the first name on the ticket must be that of an Easterner. Two Democrats have been most prominently named, Gray of Indiana and Campbell of Ohio. On the Republican side there are more wide possibilities. Alger of Michigan seems to be in the lead at present, according to the gossip of Washington, but it might be advisable to go still further West, to Kansas or Dakota. The Farmers' Alliance is a force that must be reckoned with, the voters of the new Northwest will have magnificent candidates to present, even the South may call irresistibly for representation on the ticket.

The situation on the Republican side does not lose its elements of interest because of the certainty as to the head of the ticket. There will be plenty of fun picking out the second man.

Harper's Weekly (Ind.), Nov. 22.—In New York the result of the election has been to strengthen the hold of Governor Hill upon the Democratic machine, and to give him in the eye of the country more importance as a political figure than he has ever before enjoyed. The election, in fact, leaves the Governor the chief active Democratic manager in the State, and Tammany Hall the chief Democratic organization. Unless the Governor loses his hold he will control largely the delegation to the National Convention, and it may be assumed safely that he and his friends will not be zealous for Mr. Cleveland. This probability should be borne in mind. The logic of the situation unquestionably demands the nomination of Mr. Cleveland by the Democratic party. But practical politics are very

illogical, and in nothing more so than in the action of a nominating convention.

At this time it is pretty plain that Mr. Cleveland will not have a united delegation from his State. In the situation of the party in New York, this division, under ordinary circumstances, would defeat his nomination. But it now seems probable that the voice of his party in the whole country will be so imperative for him that Hill and Tammany will be obliged to submit. Yet it must not be forgotten that the vote of New York is generally held to be so essential to Democratic success that the nomination of any candidate from the State may seem to shrewd politicians very hazardous. They will, however, reflect that not only would Mr. Cleveland probably carry Massachusetts, Connecticut, and Rhode Island, but that the nomination of any other Democratic candidate would not carry those States, but would chill and discourage the party throughout the Union. The logic of the situation, however, will no more nominate Mr. Cleveland than the logic of the Republican situation in 1856 nominated Mr. Seward, or Mr. Chase, or Mr. Sumner. His nomination will be due to the fact that the national Democratic party demands his leadership with such unanimity that the loss of New York may be risked. Governor Hill also is undoubtedly shrewd enough to see that if Mr. Cleveland should be the evident choice of his party in '92, a New York opposition to him which should result in his defeat in the Convention would be fatal to the political hopes of its instigator. Meanwhile, however, the snare of the Senatorship is vainly spread in Governor Hill's sight.

ALLEGED CONSPIRACY IN NEW HAMPSHIRE.

N. Y. Times (Ind.), Nov. 23.—Senator Chandler and Congressman Moore appear to have prevailed upon the Governor and Council of the State of New Hampshire to call an extra session of the Legislature for the purpose of carrying out their scheme for stealing the next Legislature, together with the Governorship and the United States Senatorship. This session is to begin on the 2d of December, and if it does not prove to be lively and exciting in itself, it will probably be the cause of life and excitement at the regular session of the new Legislature in January. If the Republican majority of the present body should prove to be entirely subservient to Chandler and his associate, it will have no difficulty in usurping temporarily the rights of the coming Legislature and judging of the election and return of its members in advance. It may undertake, regardless of constitution and law, to determine how that body shall be made up and to put its organization into the control of the Republicans. But if it does that, the Democrats are not likely to submit tamely to the usurpation, and when the time comes for organizing the new Legislature the music will begin.

N. Y. Sun (Dem.), Nov. 24.—For a week or more the gravity of all citizens who were old enough in 1876 to read the newspapers has been disturbed by the furious assaults of Mr. George Jones upon the character of the Hon. William E. Chandler of New Hampshire. Mr. Jones regards Mr. Chandler as a very bold and very unscrupulous man, willing to go to almost any extreme of wickedness for the sake of political advantage.

On Tuesday of last week Mr. George Jones, in his newspaper, the *New York Times*, exposed in big black headlines "Chandler's Plan of Theft." The rascally scheme to steal the control of the New Hampshire Legislature, remarked Mr. Jones, "is evidently Chandler's own work." On Wednesday Mr. Jones returned to the subject, and accused Chandler of being the head devil in a conspiracy to defraud the people of New Hampshire of their constitutional rights. On Thursday Mr. Jones's headlines were again aimed at "Chandler's Brazen Scheme." On Friday Mr. Jones

reported Mr. Chandler as complaining bitterly to his fellow conspirators and subordinates that he was not properly sustained by the party in his villainous attempt "to thwart the will of the people to insure its retention in power." On the same day Mr. Jones editorially denounced "Mr. Chandler and his friends" as "the parties who are trying to steal the State of New Hampshire and to defeat the will of the people." On Saturday "Chandler's Dirty Politics" was the theme of Mr. Jones's most vehement rhetoric. The "conspiracy" was again exposed. Even the holy calm of the Sabbath morning found Mr. Jones still excited over the successful accomplishment of what he called "the first act of Chandler's conspiracy against the people of New Hampshire." "If the Republican majority of the present body," remarked Mr. Jones to his Mugwump audience at the Sunday breakfast table, "should prove to be entirely subservient to Chandler and his associates, it will have no difficulty in usurping temporarily the rights of the coming Legislature and judging of the election and return of its members in advance."

This is a good week's work for Jones in the way of exposing and denouncing a proposed conspiracy to defeat by infamous intrigue the will of the people as registered at the polls. Nothing that Jones has said of Chandler's wicked abilities in that direction is too severe. Jones's estimate of Chandler's political villainy is not a particle exaggerated. Chandler has been engaged in bigger jobs of the same sort.

Why, this Chandler who is now trying to steal the State of New Hampshire for the benefit of the Republican party is the same William E. Chandler that conceived and, with the active coöperation of a certain George Jones of Printing House Square, inaugurated the successful plot to steal the Government of the United States and to defraud the people of the whole nation of their right to elect a President by a majority of votes. This is the same William E. Chandler who in the dismal dawn of the morning after the election of 1876 communicated to a certain George Jones of the *New York Times* the idea of asserting upon his bulletin board, in the face of the facts, that the Republicans had carried Louisiana and Florida for Hayes, as a basis for the fabric of perjury, forgery and wholesale fraud which Chandler and a certain George Jones worked like desperadoes to carry out a little later. It was this Chandler that gave the tip to Jones concerning the greatest political conspiracy that the world has ever seen. Chandler and Jones assisted in company at the birth of that monstrous outrage on truth, justice and right.

We recall the fact that some years after the consummation of the Jones-Chandler conspiracy to defeat the will of the people, Jones quarrelled with Chandler over the question of their respective claims to the infamy of having originated the conspiracy of 1876. Jones was jealous of Chandler. He thought that the New Hampshire statesman was getting a little too much credit for the shame of the initiative; and so, through the *New York Times*, he put in his own claim to be considered the great and only original Fraud-plotter, at the same time representing Chandler as a casual assistant and unimportant subordinate to Jones in the conspiracy to steal Louisiana and Florida. But this little falling out, it seems, has not blinded Jones to Chandler's real abilities as a thief of States. He is now giving him full credit for diabolical ingenuity and capacity in that line.

These circumstances lend peculiar interest to Mr. George Jones's present denunciations of Chandler and to his energetic exposure of Chandler's alleged intentions. As a guardian of the rights of suffrage, as a stern censor of Republican villainy, as a scourger of the rascals who are trying to defraud the Democracy, George Jones of the *New York Times*, the old Fraud and Force Republican, is a spectacle.

Boston Herald (Ind.), Nov. 22.—That is a

hard shot of Editor Metcalf of Concord, N. H., in which he speaks of "Senator Chandler, who leads the conspiracy against the people of this State in 1890, as he did in the country at large in 1876." This New Hampshire case strikes us as one in which the Republicans should stand by their own laws and the officers they have elected under them. It is altogether suspicious when a special session of the Legislature is to be called, because the Republican party does not dare to trust a clerk elected by itself for fear that his decision may help the other side. The proper course for the New Hampshire Legislature is clearly to proceed as has been the habit of the State in such cases, and then, if any question is raised, submit the points to the court for decision. The advantage would still be with the Republicans here, for the judges upon the bench are Republican in politics. Yet this is the course we understand the Democrats to be willing to take, and which Senator Chandler and his supporters are trying to circumvent.

ANOTHER "FAREWELL APPEARANCE."

Brooklyn Eagle (Dem.), Nov. 21.—General James Westchester Husted as a maker of "farewell" appearances outshines Charlotte Cushman. Last spring, in an interview at Washington, he "retired" from politics altogether. He announced that he would not go to Albany again. Early in the Autumn he accepted a renomination for the Assembly without making the slightest apology. His friends, moreover, announced that he would be a candidate for Speaker. Now comes the information that he will, at the approaching legislative session, linger modestly in the background. His party, beaten at the polls, implores him to accept the leadership of its minority on the floor. Yet General Husted declines. With characteristic generosity he is willing that the office of leader shall be turned over to Mr. Acker, of Steuben.

Two reasons are ascribed for General Husted's retirement. One is an attack of rheumatism. The other is his desire to make room for a younger man. Of course the election of a Democratic majority in the Assembly and General Husted's rheumatic affection are symmetrically correlated. If the Republicans had carried the Lower House the General, in all probability, would have headed up as an athlete with the gavel of the Speakership ready in his hand. General Husted is not the only statesman to whom the Democratic cyclone imparted a touch of rheumatism. He is, however, a seemingly acute sufferer and will continue to be until the Republicans get on top again. As to his "interest" in the welfare of young men there can be no doubt. General Husted is too young himself not to sympathize with the vernal freshness of his youthful colleagues.

It is just possible that there are some Republicans who believe that the member from Westchester is playing a small and selfish part. They will probably assume that, having partaken of the fruits of victory when his party succeeded, he should share the heat and burden in the hour of adversity. Whether there are such Republicans or not is doubtless a matter of small consequence to General James Westchester Husted. To him the Republican party is as a squeezed lemon—at least until it can elect him to the Speakership again.

FARMERS' MUTUAL BENEFIT ASSOCIATION.

Chicago Inter Ocean (Rep.), Nov. 22.—The National Assembly at the Farmers' Mutual Benefit Association, which has just been held at Springfield, is by far the most notable gathering since the election. It is in fact the only one worthy of attention from a political point of view held during the month.

The main feature of the Assembly was the report of the committee on resolutions. That report was phenomenally long and exhaustive. Its aim was to set forth the grievances, needs and demands of the

farmers of the country. Long as it was, the most remarkable thing about this report was what it did not contain. It does not appear that those farmers have any sympathy with the idea that they are being "robbed" by the McKinley Bill. The press condensation of the report of the committee makes no mention whatever of anything of the kind. "We denounce and demand," they say, "the suppression of all trusts and combinations of either persons or corporations," etc., but there is nothing to indicate that those assembled farmers look upon protection as fostering trusts and combinations. On the contrary, their silence is significant evidence that they know enough to know that such is not the case. The patent system does, and it is specifically arraigned. Congress is called upon to radically change our patent laws, also to reimpose an income tax, neither of which demands has any bearing upon a tariff for protection. A graduated income tax, to use the favorite term of the report, might be inconsistent with a "tariff for revenue only," but not with one having protection as its chief object.

No doubt a good many members of the F. M. B. A. are Democrats and, therefore, free traders, but when it comes right down to business how many of them want free trade in farm products? It may be safely said that none of them want any of the many important advantages of agriculture under the McKinley Bill given up. They might be glad to separate farm products from the output of mines and factories, just as the average miner and manufacturer is careful about his own interests and no more. Human nature is selfish and short of vision. But it is safe to say that no intelligent farmer who has carefully examined the McKinley Bill, if obliged to choose between all of it or none of it, would surrender it, either for the tariff of 1883 or the Mills Bill.

This assembly was called upon to consider the question of the practical merger of the F. M. B. A. with the Farmers' Alliance and Industrial Union. The latter is the political agricultural organization of the South. It aims to swallow up both the Farmers' Alliance and the Farmers' Mutual Benefit Association. The latter certainly does not seem disposed to play Jonah to such a whale. Perhaps the flabby imbecility of the farmers in the Georgia Legislature disgusted the tougher-fibered grangers who convened at Springfield. One thing is sure, they propose to hold aloof for the present, except to meet in a conference of the three organizations. The two, or the three, are not hostile, but it will be time enough for fusion when they know each other's purpose and methods more thoroughly.

Judging from this Springfield pointer the representatives in the next Congress elected as Farmers, with a big F, will throw cold water on the Millses and Medills of free trade.

A POPULAR REVOLUTION.

Philadelphia Ledger (Ind. Rep.), Nov. 22.—Political leaders, great and small, are still giving reasons, plentiful as falling leaves, for the startling changes wrought at the elections. They of the discomfited party, whose eyes are closed to the truth by their disappointment and chagrin, have no reasons to give which are not intended to break the force of defeat; they of the successful party who are not less blinded than their opponents by unreasoning partisanship, give only such explanations as are intended to increase the measure of their triumph. The former seek to belittle the imposing results, the latter to magnify them. Both, seeing them through the obscuring mists of political prejudice, see the truth dimly and awry.

If rightly regarded, free from partisan bias, it will be clearly perceived that the broad result was conclusively the victory of no party; that it was, in effect, a popular revolution and not the less a revolution because the weapons used were ballots instead of bayonets. Here in Pennsylvania, conscience and intelligence went together to the voting places; in other great Commonwealths objectionable men or

local issues, were potent causes of defeat or victory; but nowhere was the feat accomplished by the plans and schemes of the professional politicians or by party or campaign managers. Whether the revolution was or was not warranted; whether it was wise or otherwise, it was the people who wrought it.

FOREIGN.

MR. PARNELL IN HIS SEAT.

N. Y. Mail and Express (Cable Dispatch), Nov. 25.—There was a full attendance at the opening session of the House of Commons. Mr. Parnell was present and took the seat he usually occupies, but soon retired to the lobby. When the Deputy Speaker read letters announcing the conviction of Messrs. Dillon and O'Brien of inciting the tenants of the Smith-Barry estate, in Ireland, to refuse to pay rent, Mr. Parnell reappeared and from the extreme end of the benches, below the gangway, pushed his way forward to a seat on the third bench. Mr. Sexton sat on his right, and Mr. McCarthy on his left, and the three conversed.

Shortly after Mr. Parnell reappeared Mr. Gladstone entered the House and was greeted with loud cheers.

Mr. Parnell thanked his followers for his re-election. He said it was for the Irish members to decide whether he should lead them. If their decision had been a negative one, or there had been any diversity of opinion among them, he would cheerfully have withdrawn from public life.

Nothing but the conviction that his colleagues desired to still utilize his services in their common cause induced him to resume a position which, under his altered circumstances, exposed him and them, through him, to the attacks of their opponents.

The *Dublin Freeman's Journal* in its issue of to-day, says the reports that Mr. Parnell is to retire from the leadership of the Irish party is absolutely without foundation.

The *Dublin Express* states that Mr. Gladstone has hinted to Mr. Parnell that it would be better for the Irish cause if he should not attend the coming session of Parliament. Mr. Parnell's friends, however, say they will not allow him to absent himself. The *Express* also says that if the opposition persists in obstructing the work of the session, the Government will dissolve Parliament before Christmas.

THE MISSION OF DILLON AND O'BRIEN.

America, Chicago, Nov. 20.—A correspondent asks *America*, "Can you inform your readers by what right these people (O'Brien and Dillon) are called 'Envoys'? Whom do they represent? Are they commissioned by any government? To whom are they responsible for their conduct? If they collect funds, to whom does it go; and if they never make an accounting, by what process can they be reached? Are they really envoys, or escaped criminals who jumped bail to come here?"

These are pertinent inquiries which only self-deluded victims of the Irish parliamentary fund fraud will deem impertinent. Messrs. O'Brien and Dillon are no more "envoys" than William J. McGarigle was an envoy when he fled to Canada to escape the consequences of his participation in a conspiracy to defraud Cook County. They represent nobody except the Irish faction in the British Parliament, which is the anomaly of modern representative government. This faction is not a self-supporting, self-respecting body of Irish patriots, banded together in privation and self-sacrifice to beard the British lion in Westminster. It is nothing more or less than a gang of well-fed mercenaries supported by American contributions, to obstruct and defeat, if possible, not only all legislation for the benefit of Ireland, but also

any legislation for the amelioration of the condition of the people in any section of the British empire. Nothing that might conduce to the welfare of the real sufferers from the wrongs that misgovernment and the Roman Catholic Church have entailed on Ireland can meet with the approval of the Irish action in the British Parliament. And for a very good reason. Every act of imperial legislation that rights an Irish wrong, or puts a potato in a famine-stricken Irish mouth, takes a knot out of the scourge with which Irish orators belabor British misrule, and lessens the force of Irish appeals to American sympathy.

The question as to the responsibility of these Irish fugitives is ridiculous. They scorn responsibility. When, they ask, was it necessary for an Irish patriot seeking subscriptions to show credentials or promise an accounting? The record of a hundred Irish begging tours answers, never. Base is the Irish parliamentary funder who is accountable to anybody for what he eats, drinks, thinks or talks. Irresponsibility is his crowning glory—also his shield and buckler. Let fools account; knaves know a trick worth two of that. Under the wise tutelage of Parnell, the policy of non-accounting has been carried to a point that commands the wonder and admiration of mankind. A royal commission failed to wring the inkling of an accounting from the uncrowned custodian of a score of Irish funds.

COMPULSORY VOTING.

Montreal Witness, Nov. 12.—To vote should be a valued privilege of Canadians who are proud of the fact that history shows that constitutional and popular government is the result of the love of freedom, the vigilance, the self-respect and the determination which for centuries have marked the character of their ancestors. Unfortunately, the franchise is not regarded in this light by the very people who are most conversant with the facts of history, who are apparently best fitted to influence the policy of the Nation, and who should be most vigilant in guarding and developing real freedom. To vote is not merely a privilege, it is a duty which the individual owes to the State, and it is quite admissible that the State should compel the citizen to perform his duty toward it. Compulsory voting would, as Mr. Stephens, who advocates the passing of a law to provide for it by our local Legislature, points out, do away with a good deal of the undue influence, and the ordinary influence that is not undue in the sight of the law, but should be at least humiliating to all citizens, as well as much of the corruption and extravagance which characterize our elections to the great injury and loss of the country. Compulsory voting need not involve compelling the elector to vote for one or other of two candidates, neither of whom he can conscientiously support. In New York the ballots are printed with a spare line for those who do not see their way clear to vote for any of the nominated candidates, but even with our system it is free for the citizen to cast a blank ballot if he chooses. All that the proposed law can enforce is that every voter shall cast a ballot of some kind or be disfranchised, thus taking away the occupation of those who make a business of hauling free and independent voters to the polls and who have to be paid for this work by the prostitution of the civil service. It is to be hoped that the Bill which is to be introduced to the Legislature will be thoroughly discussed, and that a measure of some kind in this direction will be passed in the near future.

TITLES FOR SALE.

Le Temps, Paris, Oct. 29.—There were never so many noblemen in France as there have been since the 4th August, 1789, when—if historians are to be believed—nobility was abolished; but it is represented that the pre-

tensions of some of our nobles are not scrutinized with sufficient closeness. There will, however, be no ground for this complaint if a proposition laid before the Chamber of Deputies by M. Emile Moreau be agreed to.

Unlike many founders of empire and dynasties, M. Moreau will give nothing for nothing. He proposes to lay down a law declaring that no one has a right to prefix a particle, such for instance as *de*, or a title of nobility to his name, but that any one may acquire the right to do so by paying an annual tax to the Treasury; the citizen referred to by Molière, for example, instead of having to pay for being addressed by his servants as "M. de l'Isle" may, by simply paying his dues to the Exchequer, secure for himself the title of "Duke" or "Prince" or "Highness."

By thus imposing a tax on vanity, M. Moreau will either do away with the predilection for titles or will confer a pecuniary benefit on the country by creating an aristocracy which will be a direct source of public revenue. He will, moreover, confer a gratification on the persons who pay the tax; for although a nobleman created under the Moreau law will, unlike the barons of feudal times, be without an army of retainers, he will at least be able to say that he is one of the richest, if not from a military point of view the strongest man of his day, and that the price he has paid for the recognition of the fact is recorded in one of the appendices to the national budget.

Eventually the proposed tax will no doubt afford us amusement by evoking protests against plutocratic inequality, from malcontents who will contend that titles of nobility should be dispensed gratuitously because fashion has made them indispensable.

Meanwhile there is another argument in M. Moreau's favor. M. Moreau is more the godfather than the author of the idea which is at present associated with his name. A "proposed law with regard to titles of nobility" is, as all the world knows, a necessary concomitant of parliamentary assemblies; and in the Chamber there is always at least one Deputy who dreams of introducing a reform on the subject by making skillful use of rules and precedents, and is thus prevented from making interpellations and proposing dangerous measures. The time and the mental activity which such a dreamer expends in searching for facts and constructing arguments is not lost; it is simply employed in a harmless way.

DEATH OF THE KING OF HOLLAND.

N. Y. Herald, Nov. 25.—The death of the King of Holland is a matter of considerable political importance in Europe. It does not give rise to probabilities, but it does suggest possibilities.

Germany may some time find it necessary to absorb Holland. The King's death, however, furnishes no reason for such a course in the immediate future.

If Germany should be involved in a great war—an event frequently discussed in diplomatic circles—and come out of it flushed with victory, Holland might be demanded as the price of peace. But Emperor William has no intention of laying forcible hands on that kingdom until some such emergency arises.

On the contrary, he seems anxious to maintain cordial relations with the Powers, especially with France, and to that end stands ready, it is reported, to make any concessions which do not include the surrender of Alsace and Lorraine.

SOCIAL TOPICS.

THE IDEALS OF THE MASSES.

Journal of the Knights of Labor, Phila., Nov. 20.—The labor agitation here and in England has attracted the attention of many writers belonging to the self-styled educated and cultured class to the condition of the workingman. The prominence given to the subject in periodical literature shows that the movement from beneath is influencing the

classes who have until very lately ignored the subject or instinctively sided with capitalism whenever they happened to touch upon it. A recent number of the *Nineteenth Century* contains an article by Reginald H. Brett on the ideals of the masses, which is a fair specimen of the crude ignorance and prejudice that prevail among those superfine critics and dilettanti dabblers in literature, who now regard it as the thing to take a sort of patronizing interest in the workingman and write with an affectation of sympathy and concern for his welfare, often a great deal more exasperating than the cold-blooded brutality and cynicism of the thoroughgoing capitalistic advocate. What troubles Mr. Brett is that the masses have no lofty ideals, no idea of self-sacrifice in the large true sense. He thinks that the lines on which they are striving are too narrow; that they only look to material advancement; and that they have no conception of the duty of subordinating private interests to the good of the whole. A greater libel on a class was never penned. Were it true that the laboring class had no notion of altruism, no lofty ideal of self-sacrifice for their fellows, we might very well retort that, in adopting the rule of "every man for himself and the devil take the hindmost," they had only followed the teachings and the example of the privileged classes. The organs of capitalism are never tired of holding forth on "the folly of strikes," and of pointing out how often individual losses are sustained by workmen in a contest waged on unequal terms for the benefit of labor in general. The whole teaching of capitalism has been in the direction of a selfish, narrow-minded individualism. But to the credit of laborers as a body they have spurned such counsels and often incurred privation and suffering, even unto death, only sustained by the thought that, though they personally might be the losers, their action would secure better treatment for their fellows in the future. There is no class which has more conspicuously exhibited the virtue of self-sacrifice or regarded personal hardship and loss more lightly in comparison with the triumph of their principles than the laboring people. Mr. Brett evidently knows nothing of the ideas of the class about whom he writes so glibly.

IMMIGRATION—SHOULD A HALT BE CALLED?

Philadelphia Inquirer (Rep.), Nov. 23.—It seems to us that something more than passing attention should be given to this remark in Surgeon-General Hammond's report.

During the last six years, under the operations of existing law, the vast number of 2,666,276 immigrants have arrived on our shores. The introduction of this vast number of people into our political organization, most of whom are entirely ignorant of our traditions, customs, and laws, cannot be viewed without concern and apprehension.

In connection with this, Dr. Hammond calls attention to the fact that in no country in the world is citizenship so cheaply attained as in the United States, as well as to the further fact that our present laws for excluding insane and diseased immigrants are utterly inadequate. This point, however, desirable as it is that the national health, both physical and moral, should be maintained, is not so important as the fact that the government of the country is rapidly passing into the hands of people who are, to all intents and purposes, and in their lives and ideas, foreigners.

It is well known that the probation required in this country is all too short to fit immigrants for the duties of citizenship. It was adopted when the country was young and needed people. The government was willing, then, to grant a bonus of this kind for the sake of getting the land populated, and there was no harm in it, because the immigrants who came in that early day were quiet and law-abiding, and if they did not readily part with their old-world ideas, had enough sense of decency about them not to try to run the government.

A century's experience has shown us that

comparatively few immigrants ever become Americans in anything but name, and that, as a rule, even their sons do not become so truly Americanized as their grandsons. The character of immigration, too, has changed. Instead of the best class of people, as formerly, we are now getting the refuse of Europe—outcasts from Italy, brutalized Poles and Hungarians, the offscourings of the world. These people, many of whom have no legal rights at home, come here, and in a few years they have an equal share in the government with the noblest and most intelligent of the natives; while the political influence of their votes and the necessity of catering to their unworthy tastes and appetites keep our national politics continually degraded and dirty.

It is time to check this bad business, which is getting worse and more extensive all the time, as foreign immigrants continue to swarm into the country. We are beginning to impose restrictions on our home vote, why not impose some on the foreign vote as well? American citizenship ought to be worth a premium by this time; why not impose one? We want to raise the moral and social status of the country, but the continual tendency of the foreign vote is to lower it. That vote is growing and its influence is growing with it. Is it not time to take alarm and do something to counteract it? Or is it already too late and the foreign vote already strong enough to defeat every effort to check or regulate it?

We sometimes fear that the latter is the case.

GRAND JURIES.

Springfield Republican, Nov. 23.—The advisability of abolishing the Grand Jury system is under consideration in Canada, the Dominion Minister of Justice having recently asked the judges to give their opinion on the subject. The question is also being agitated at St. Louis, where the Grand Jury itself has reported a protest against the whole system. Many lawyers strongly favor the idea, but such authorities as Henry Hitchcock are inclined to stand by the ancient institution. It is unduly cumbersome and costly, without doubt, in States where every little case that comes up has to be referred to a special body of twelve or twenty-four men for a preliminary investigation; but in cases of moment it would hardly do to hand over the functions of the Grand Jury to a prosecuting attorney or any other single officer of the State. The question has often been considered, and this has been, and will continue to be, the usual conclusion.

THE THERMOPYLÆ OF REFORM.

The Voice (Pro.), N. Y., Nov. 27.—This is an era in which social and industrial "reform" is in the very atmosphere, pervading every public meeting, finding expression in some sort in nearly every journal. The clamor for change is heard at every throne, and, in America, is resounding every year at each State Legislature. Reformers of every kind are pointing out Eldorados just ahead, and urging the army of Civilization to march forward and take possession. We believe that our nation, and, for that matter, most of the civilized nations, are on the eve of considerable change in industrial conditions. We are convinced that a march forward will be seen all along the line at no very distant date. But there is a Thermopylæ to be conquered before any considerable advance can be made, before any of these fair Eldorados can possibly be won. Every day that passes strengthens our conviction that the saloon blocks the very gateway to reform, baffles every effort to advance in any direction, and will render comparatively useless all schemes, whether of Labor organizations, or of Farmers' Associations, whether of the Church or of the Legislature, that seek the progress of humanity. We believe more and more every day that the first thing that must be done is to crush the saloon-power out of politics, out of society, out of industry, and our chief reasons for so believing are:

1. *The saloon debauches the individuals*, out of whom all organized society must be built. Let a man undertake to erect a temple, and find when it is half completed that the materials with which he is working are unsound and weak. What good will it do for him to sit down and conclude that his architectural design is wrong and needs revising? He might change his plan every week, and if his material continued the same his building would be a failure. Let a church be constructed out of men and women of impure minds, of selfish hearts, of immoral habits, and it is of no use to change the creed or change the scheme of dogmatic theology. It is so of society and of government. If the individuals, the material out of which the social fabric must be constructed, be debauched, no schemes of government, no New Social Utopia, can save it. The saloon strikes at the very material out of which any form of society, any form of industrial organization, any kind of government must be constructed. You may get new designs from the Socialist architect, from the Nationalist architect, from the Single Tax architect, from the Free Trade architect—from any or all architects; but if you allow the materials out of which the building is constructed to be rotted steadily, the architects cannot save you. In this nation to-day, on a close estimate, there are 2,500,000 hard drinkers—men and women who drink themselves frequently drunk—an average of one to every five families in the nation. And the institution which is thus debauching the units of society is gaining in strength every day. The Church cannot regenerate one where the saloon debauches ten. The need is not—at least the most urgent need is not—for new architects, but for the destruction of that which is rendering all social architecture more and more a failure.

2. *The saloon debauches politics*, through which alone any important changes must come. It not only corrupts the material out of which any State must be built, but it corrupts those who have charge and oversight of the building operations. The saloon is the dominant power—not merely a dominant power, but the dominant power—in the municipal government of all our large cities; and through them a controlling balance of power in State and National politics. Whatever changes for the better are made in our governmental system must be made by our law-makers, and while the saloon makes and unmakes the law-makers, no reform appealing merely to patriotism and intelligence is likely to succeed. Take this city with 633 out of 1,002 primaries held by the old parties in 1884 in saloons or rooms adjacent to and connecting with saloons, and what scheme of reform in any direction can be trusted to amount to anything nurtured, as it must be, under present conditions, in such an atmosphere? The same question applies with slight variations to all the large cities of the nation and with fully as much force to the High License cities as to the others.

Here, then, the first battle for reform must be fought in order to stop this debauchery of politics, of municipal Government, of Legislatures, by the saloon, and then to stop the wholesale debauchery of the individual citizens who alone can constitute the State. All this can be accomplished in but one way, namely, by a massed onslaught on the entire saloon system. To this every reformer must come, whether from the ranks of artisan labor or the ranks of the farmer, or the ranks of professional men. Unless this is accomplished we predict that disappointment will attend all their efforts.

This is why we believe that the drink question is the most urgent issue in American politics.

IN BEHALF OF LAW AND ORDER.

Pittsburgh Commercial Gazette, Nov. 21.—There is no truth more apparent to the great mass of the American people than that the proper enforcement of the laws is the most pressing need of the age. No country, per-

haps, has ever had a more complete system of civil government than the United States, but there are few of the nations of the Old World that are so loose and negligent in the enforcement of their statutes. The evils resulting from this neglect are manifold and far-reaching in their consequences, especially as regards those enactments intended to restrain what are known as the social vices.

The assembling in this city of the International Law and Order League is not only a confession that the laws are shamefully violated in many respects, but it emphasizes the fact that the National conscience is being aroused on this subject, and that reform can only come through organized effort. The International League has been in operation for eight years, and while its efforts are mainly directed towards the better enforcement of laws bearing upon our social habits, any progress they are enabled to make will have a beneficial influence in strengthening respect for all other laws. The organization of auxiliary societies in the various States and in the Dominion of Canada is the main purpose, and no small advantage is gained through the systematic prosecution of offenders.

Harsh criticisms have been indulged in concerning both the methods and the motives of the Law and Order workers, but so long as they demand nothing but the enforcement of the laws which the people themselves have enacted and are actuated only by proper motives they not only stand above criticism, but are deserving of the commendation of all law-abiding citizens. There is ample need for a Law and Order Society in every populous community in the land.

RELIGIOUS.

GENERAL BOOTH AND THE ANGLICAN CHURCH.

N. Y. Tribune, Nov. 23.—The decision of the Archbishop of Canterbury, adjudging Dr. King, the Bishop of Lincoln, guilty of certain unlawful ritualistic practices, has been largely anticipated by those who have closely followed the trial, and will have little effect in settling the questions at issue. For, on the one hand, the Archbishop is too evidently anxious to compromise the matter, by taking a middle course, to please the Protestants in the Church who have been demanding the absolute conviction of Dr. King. And, on the other hand, the ritualists will pay no attention to the decision, on the ground that the court before which the case was tried had no jurisdiction, and on the further ground that the decision applies to the Bishop of Lincoln only. It is quite likely, therefore, that the foolish and senseless wrangle between the evangelicals and the ritualists will be continued with as much animosity as ever.

Aside, however, from the fact that the Archbishop's judgment will not bring peace to the Church, its promulgation at this time is particularly unfortunate for the Anglican Church. For it comes in the midst of the genuine sensation produced by General Booth's remarkable book—a book which is in effect, though not formally, a most scathing indictment of that Church. The head of the Salvation Army draws a picture of misery, want and destitution in England as terrible as it is true. It is shown that fully a tenth of the population are in a condition worse than slavery, and Christian England is to all intents and purposes utterly indifferent to their fate. In fact, the only agency which appears to take any interest in the material and moral uplifting of these hopeless and helpless beings is the Salvation Army, at whose fantastic methods good Churchmen until recently have been wont contemptuously to sneer.

Such is the picture, black with ignorance and sin and tragic with suffering and woe, which General Booth has just unfolded before the horrified gaze of the English people. No wonder it has arrested attention; no wonder it has touched many hearts with a burning sense

of shame that such things can be in a land which has established and endowed a great Church, claiming for itself exclusive Divine authority in the work of redemption and salvation. And as the readers of General Booth's book look with wet eyes, it may be, and hearts aflame with pity, to the great, wealthy and enlightened Church of England, what do they see? Why, that for the last year that Church, forgetful of everything else, has been eagerly, even acrimoniously, discussing the question whether a Christian minister ought to stand on one spot or another in the chancel; whether he ought to perform some trivial and meaningless ceremony in one particular way or in another; whether at certain points in the service he ought to face the East or the West, or mayhap even the South; and whether the lighting of candles in the service is or is not an act fraught with tremendous consequences to the whole human race. "Give me the money," exclaims General Booth, in tones whose earnestness compels the attention of the nation, "and with the help of God I will try to rescue these our brethren, who are submerged in poverty, ignorance and sin." And then, while we are thrilled at the spectacle and at the splendid audacity of the man who proposes to do what the Church has so dismally failed to do, there is borne to our ears, in cultured and courtly tones, the "godly judgment" of the Most Reverend Edward White Benson, Lord Archbishop, Primate of All England, and Metropolitan, declaring that after many months of careful and prayerful thought he has concluded that the "Agnus Dei" may be sung in the Holy Communion!

Such questions as these, apparently, are engrossing the attention of the Anglican Church while three million Englishmen are allowed to live and die in ignorance and destitution, by the wealthiest and most enlightened monarchy on the globe. The dignitaries of the Church are fond of arraigning science and unbelief as the foes of revealed religion. But such ecclesiastical dilettanteism as this in an age when multitudes of men and women are drifting to moral ruin does more to hurt religion than a whole library of infidel literature.

MINISTERS WITHOUT CHURCHES.

Wessington Springs, S. D., Herald, Nov. 14.—Some curious statistics are published by the Presbyterian conference. The denomination has 6,894 churches in this country, of which 1,170 are without pastors. It has 6,128 ordained ministers, 1,122 of whom are without churches. There are just enough of ministers to "go round," but they are not able to find situations. Some ministers receive calls from a dozen or more churches, but others "candidate" at a dozen churches and never get accepted. The Catholic and Methodist denominations are the only ones that have no vacant pulpits and no ministers without a charge. We may find in this state of things the chief cause of their success. There may be advantages in an elective ministry, but there are certainly some disadvantages. Apparently churches are no better satisfied with the ministers they elect than with those that bishops assign to them.

CANADIAN ROMAN CATHOLICS.

The Canadian Advance, Toronto, Nov. 12.—Mr. Bailerger, Deputy Minister of Public Works, has spent considerable time in making up a statement showing the "progress of the Catholic movement in Canada." According to the latest returns the total Catholic population in Canada is placed at 2,048,800, spread over 1,157 parishes. This enormous number is ruled by one cardinal, five archbishops, 22 bishops, 4 suffragan bishops, and 2,352 priests. The number of Roman Catholic churches and chapels is 1,914; mission stations, 317; seminaries, 17; universities, 3; colleges, 53; convents, 328; academies, 166; schools, 3,243; hospitals, 69 and asylums, 48.

MISCELLANEOUS.

AUGUST BELMONT DEAD.

N. Y. Tribune, Nov. 25.—The sudden death of August Belmont leaves no inconsiderable gap in New York life, although Mr. Belmont had not taken so conspicuous a part of recent years in social assemblies as was formerly his wont. But his long career in this community had made him one of the best known citizens of the metropolis, and there are few men of weight and influence in this country who did not know him personally. His was a life of wide and varied concerns and activities. One of the foremost of American bankers, at the time when the friendship and support of New York capital were indispensable to the saving of the Union, Mr. Belmont never hesitated in lending the aid of his resources and his extensive influence to strengthen the National cause. He took a conspicuous part in the floating and conversion of National loans, and his utterances were always strong for the buttressing of the National credit and the fortifying of the efforts to suppress the Rebellion. For many years Mr. Belmont was chairman of the Democratic National Committee, and his voice was potent in the councils of the party.

Not only in politics was he a leading figure. Before New York wealth and New York gayety had expanded to their present remarkable dimensions Mr. Belmont was in the front rank of social lawgivers, and the receptions, balls and dinners at the Belmont mansion in Fifth avenue had a reputation which was not limited even to the boundaries of this Republic. As he grew older he cared less for glitter and display, and more for the quiet comforts of life. But his interest in affairs, his devotion to the country of his adoption, his grasp of business details and his exceptional executive ability, were not dulled or dimmed, even although he had passed by several years the Psalmist's measure of seventy. He will be missed from the ranks of solid and sterling business men, capitalists and bankers, whose names are the equivalent of integrity and fair dealing. His literary tastes, his culture, his fondness for paintings of the highest merit, the breadth and variety of his interests, make his passing away a notable and melancholy occurrence in this community.

THE NEARLY EXTINCT BUFFALO.

Forest and Stream, N. Y., Nov. 20.—A recent dispatch from Laramie, Wyo., narrates the adventures of an expedition made by some young men into the Red Desert country to try to capture the last of the buffalo which are lingering in that waterless waste. Six or seven years ago there were 250 to 300 of these animals there, but they have been killed off mainly by Indians and cowpunchers, until now there are not more than twenty or twenty-five in the whole region. The purpose of the party who set out on this trip was to secure enough living buffalo to start a buffalo ranch. It is hardly necessary to say that they were wholly unsuccessful. During two months of hard work, lasting through September and October, they saw but two bunches of buffalo, one containing five and the other fifteen individuals. They roped two cows, one of which died of exhaustion after being tied, while the other was choked to death. It has often been stated that these Red Desert buffalo were a herd that had wandered out of the National Park, but there is no reason for believing this to be the case. Persons familiar with the region have known for twelve or fifteen years of the existence here of this small herd of buffalo, which has constantly grown smaller, and it is believed that it has always ranged in this section. It is true that the Red Desert lies south of the National Park, but we know of no reason for supposing that the herd of buffalo which has so long ranged there was ever recruited from the bands that are found in the park. For years—ever since the extermination of the wild buffalo in the West became inevitable—most of those who knew of the Red Desert

herd kept its existence a secret so far as possible. Now that it has become practically extinct, there is no longer reason for silence on the subject.

PERFUMERY FARMING IN CALIFORNIA.

Alta California, Nov. 19.—Nearly a year ago the *Alta* suggested "perfumery farming" as a rural industry adapted to this State. Pure olive oil for *enfleurage* is one of the necessities in perfume cultivation, and our olive orchards are yielding this in sufficient quantities. We learn now that Mr. Solon Palmer, the great perfumery manufacturer of New York, has an agent in California looking for a location to make a beginning in this interesting business. France, Morocco and Sicily now furnish nearly all the floral oils used in perfume making. Mr. Palmer's agent informs the *Pomona Progress* that the proposed perfumery farm will occupy about twenty acres for experimental purposes, and that experienced perfume gardeners from France will have charge of it. Mr. Palmer selects California as the only part of this continent fitted to this industry. The dryness of our climate and its adaptation to floral production will no doubt make this experiment a success. It is believed that the farm will be near Pomona. There is no reason, however, why perfumery farming should not flourish over a wide area in California. It is far more worthy of support than silk culture, because the price per ounce equals a respectable income on an acre of land.

THE INDIAN EXCITEMENT.

Army and Navy Journal, N. Y., Nov. 22.—Major General Nelson A. Miles, commanding the Division of the Missouri, has had a busy time of it during the past week owing to the hostile attitude of and excitement among the Indians at the Pine Ridge and Rosebud Agencies. There may have been some exaggeration as to the extent of the uprising, but there undoubtedly has been a panic among the settlers, and General Miles, always prompt and anxious to forestall possible danger, has taken all the precautionary measures which the means at his command will permit, and has been given full discretion to act in the premises by Secretary of War Proctor and Major General Schofield. The troops generally in the Departments of Dakota and Platte are under marching orders for the two agencies, and, according to the despatches, several battalions have already started; one of the 2d Infantry from Omaha under Major Edmond Butler, one of the 9th Cavalry from Fort McKinney under Major Guy V. Henry, a veteran Indian fighter, and also troops from Forts Niobrara, Robinson, etc. Generals Ruger and Brooke, the department commanders, whose troops are levied upon for this service, are on the alert, and the ounce of prevention so promptly administered under the direction of General Miles, will doubtless soon put an end to the excitement and threatened disaster, and the hostiles will find it to their benefit to settle down peacefully for the winter. A dispatch from the Rosebud Agency of November 19 says: "When the Indians on this and the Pine Ridge Agency wake up to-morrow morning, they will find themselves surrounded by the strongest body of United States troops which has been mustered in the West since the defeat of Geronimo. It can be predicted that if some unfortunate act on the part of the soldiers does not add to the excitement of the redskins, the threatened uprising will never occur."

LIKE NECESSITY, THEY KNOW NO LAW.

Boston Post, Nov. 24.—In addition to the Kansas farmer who unexpectedly found himself elevated by the election to the bench, with no knowledge of the law, it now appears that at

least four County Attorneys were elected by the Kansas Alliance who are equally ignorant of law and lawyers. This anomalous situation was primarily produced by the Alliance rule denying membership to lawyers, a rule that did not prevent the nomination of their own members to offices that could only be filled by lawyers. As they have decided to give the "judge" a brief course of law at Ann Arbor, his status in the Alliance when he completes his studies and ascends the bench will be a knotty point for the Alliance to solve. But what fun the local lawyers will have with those County Attorneys.

PLEASED WITH THE QUARREL.

The Labor World, London, Nov. 8.—We confess that the further development of this miserable Stanley-Barttelot quarrel pleases us immensely. It is a splendid object-lesson to the people of England, showing them what this "opening up of Africa" really means—that it means swindling, lying and murder. The "philanthropic" motives, the desire to "put down the slave trade," and so forth, are merely so much buncombe, skilfully worked by unscrupulous adventurers, aided by an unscrupulous press, to deceive the people and blind them to the real aims of those who are exploiting Africa. Between Stanley and Barttelot we care not one pin. The latter was evidently a proud, obstinate, insolent "English gentleman" whom the great Brummagem politician would have taken to his arms. The former is a cruel, cold-blooded, money-grubbing, notoriety-hunting humbug, "with no more philanthropy than my boot"—thank you for that phrase, Lieut. Troupe.

ATHLETIC SPORTS.

Baltimore American, Nov. 24.—The fact that fifteen thousand people went to see a game of football on Saturday is evidence that that sort of sport at least is popular. This number of people could hardly have been brought together simply to see which college had the better men. They came to see the game played by well-trained athletic young men, and the fact that they were college men was secondary.

The best baseball teams are not made up of college men, and yet, when the public is sure of seeing a well-contested game, the attendance is sure to be large. So of lacrosse and even tennis, the latter of which is a delicate sort of a game for men. Even walking matches, not on sawdust, have not gone out of date, and the popularity of the bicycle has so increased that the ladies are fast falling in love with it. Gymnasiums were never so common as now, even the smaller schools considering it quite the proper thing to have the best apparatus they can get.

All this interest is something more than a craze or fad, as the terms are. It is evidence that people, especially younger people, really see the importance of good physical training, and find positive pleasure in developing the body, particularly in the open air. Fads and crazes are usually of short life, but the best of our games seem to be as eagerly followed now as when they first began to be popular.

Of course, with the more enthusiastic, there is a serious tendency to go too far. Slugging, heavy rushing and hard playing generally are too much the fashion now with football, as the recent crippling of good players shows. But it is quite possible to keep it within safe limits, and enjoy the sport all the more. A wholesome influence for good has been exerted upon the women of this age. Not a few take to the gymnasiums, and the roads, with all the zeal and interest they used to show in a great dancing party. The results are of the best, and will be the better in the next generation. Let this sort of development go on, always within proper limits, and nobody will be the worse for it.

Index of Periodical Literature.

AMERICAN AND ENGLISH.

EDUCATION AND LITERATURE.

- Art (British), A Gallery of. Mark Reid. *Macmillan's Mag.*, Nov., 8 pp. Suggestions in reference to the proposed new Gallery of British Art.
- Buchanan (George). David G. Ritchie. *Westminster Rev.*, Nov., 8 pp. Sketch of his life and work.
- Chaucer's Prologue. Cyril Ransome. *Macmillan's Mag.*, Nov., 8 pp. Descriptive of the characters portrayed in the Prologue to the Canterbury Tales.
- Christmas Present (A). Paul Heyse. *Harper's*, Dec., 23 pp. A complete story.
- Comedy (Popular). Two Thousand Years of Harlequin and his Ancestors. I. S. A. Herford. *New Englander and Yale Rev.*, Nov., 21 pp. History of improvised comedy.
- Father Hecker, The Life of. The Rev. Walter Elliott. *Cath. World*, Nov., 17 pp. Chapters XIII. and XIV. of the biography of Fr. Hecker.
- Intellectual Cowardice of Women. Geoffrey Mortimer. *Westminster Rev.*, Nov., 5 pp. Insists that woman in intellectual pursuits must reject what is characteristically womanish.
- Mexican Poets and Poetry, Some Notes on. Harold Dijon. *Cath. World*, Nov., 13 pp.
- Pre-Raphaelite Mansion (A). Theodore Child. *Harper's*, Dec., 19 pp. Illustrated. Descriptive of the London mansion of Mr. F. R. Leyland.
- Self-Culture. Joseph Dana Miller. *New Ideal*, Nov., 2 pp.
- Shakespeare. The Comedies of. III. As You Like It. Illustrations by E. A. Abbey, Comments by Andrew Lang. *Harper's*, Dec., 14 pp.
- Theodore Parker: Samuel Johnson. Horace L. Traubel. *New Ideal*, Nov., 5 pp. Specially refers to a lecture on Theodore Parker by Samuel Johnson.
- Universities, Should they be International? Richard G. Janion. *Westminster Rev.*, Nov., 11 pp. Argues in favor of the proposition, and shows the benefits of such a plan.
- Webster's International Dictionary—Especially Its Pronunciation. *New Englander and Yale Rev.*, Nov., 20 pp. Critical notice of the new edition of Webster's Dictionary.

POLITICAL.

- Cyprus After Twelve Years of British Rule. R. Hamilton Laing. *Macmillan's Mag.*, Nov., 6 pp. Argues that the material interests of Cyprus have not improved under British Rule, and suggests a remedy.
- Holland, The Political Position of. Samuel Richard Van Campen. *Westminster Rev.*, Nov., 14 pp.
- Popery and Home Rule. Samuel Fothergill. *Westminster Rev.*, Nov., 10 pp. Argues that Home Rule in Ireland instead of being inimical to the interests of Irish Protestants would eventually free Ireland of Roman Domination.

RELIGIOUS.

- Buddhist Shrine (A). P. Hordern. *Macmillan's Mag.*, Nov., 8 pp. Descriptive of one of the most beautiful shrines of Buddha, near the city of Rangoon.
- Lux Mundi. Walter Lloyd. *Westminster Rev.*, Nov., 11 pp. A critique of the book.
- Reverence, from a Modern Standpoint. George W. Buckley. *New Ideal*, Nov., 3 pp.
- Science and the Supernatural. Prof. A. J. Du Bois. *New Englander and Yale Rev.*, Nov., 30 pp. Indicates the point of reconciliation between science and the supernatural in the recognition of a Supreme, Unchangeable Will.
- Catholic German Congress (The) at Pittsburgh. The Very Rev. Monsignor Joseph Schroeder. *Cath. World*, Nov., 10 pp. Description of the Congress held from the 22d to the 26th of September last.
- Desert Places (Our Spiritual). Frank McGloin. *Cath. World*, Nov., 9 pp. Advocating Roman Catholic missionary work among the rural populations of the country, like the work done by the Society of the Holy Spirit at New Orleans.
- Fate and Doom. The Very Rev. A. F. Hewitt. *Cath. World*, Nov., 12 pp. Deprecating the Doctrine of fatalism and arguing in favor of Theism and Revelation.
- New Hampshire, The Catholic Church in. Mary P. Thompson. *Cath. World*, Nov., 15 pp. Account of the First Mass and First Nun in New Hampshire.

SOCIOLOGICAL.

- Commerce Clause (The) and the Police Power. R. C. McMurtrie. *Current Comment and Legal Miscellany*, Nov., 7 pp. Critique of Mr. Stuart Patterson's article on the Original Package Case.
- Crime and Criminals. Lizzie M. Holmes. *New Ideal*, Nov., 8 pp. Argues that governments are largely responsible for crime and criminals.
- Jewish Preponderance. *Cath. World*, Nov., 8 pp. Analysis of a French book by the Abbé Joseph Lémann, entitled "La Prépondérance Juive," giving a detailed narrative of the historical facts connected with the entire removal in France of former Jewish liabilities.
- Liberty, but Religion also. William J. Potter. *New Ideal*, Nov., 9 pp. Argues that the advance of liberty does not mean the overthrow of religion.
- Saloon (the). An Ethical Solution of. Wm. Arch McClean. *New Ideal*, Nov., 5 pp. The recognition of the saloon as a lawless institution and of a criminal character, and of the fact that drinking and drunkenness are public wrongs.
- Single Tax (The). Wm. Lloyd Garrison. *New Ideal*, Nov., 6 pp. Defines The Single Tax Reform. Argues in its favor.
- Women, Strength of Character in. Abby M. Gannett. *New Ideal*, Nov., 3 pp.

UNCLASSIFIED.

- British Navy (the), Reminiscences of. *Cath. World*, Nov., 14 pp.
- Charleston Harbor (Defense of) in the Civil War. Walter Allen. *New Englander and Yale Rev.*, 5 pp. Review of a book by John Johnson, formerly Major of Engineers in the Service of the Confederate States.
- Christmas, Let it Stand for pleasure—Santa Claus' Queer Question: "Are we better than they?" George William Curtis. *Harper's*, Dec., 3 pp. Editor's Easy Chair.
- Connecticut in the Revolution. *New Englander and Yale Rev.*, Nov., 5 pp. Review of "The Record of Connecticut men in the Military and Naval Service during the War of the Revolution, 1775-1783."
- Constitution (the), Ignorance of. John B. Uhle. *Current Comment and Legal Miscellany*, Nov., 5 pp. A critique of an article on this subject.
- Constitutional Law, Lectures on. C. Stuart Patterson, Dean of the Law School of the University of Penna. *Current Comment and Legal Miscellany*, Nov., 7 pp.
- Housekeeping Troubles in the Australian Colonies. C. J. Rowe. *Westminster Rev.*, Nov., 6 pp.

Japanese Women. Pierre Loti. *Harper's*, Dec., 12 pp. Illustrated. A characteristic article descriptive of Japanese Women.

London, Over it with a Catholic Raconteur. Thomas Dawson. *Merry England*, 12 pp. Describes the Catholic buildings and discusses Catholic worthies.

Vengeance (A Scientific). Edward Irenæus Stevenson. *Merry England*, Nov., 20 pp. Describes how two New York visitors to North Salem, Mass., having been dropped for lack of scientific attainments, set up a big pasteboard telescope against a dead wall, and got all North Salem to drop in and study the moon through it night after night.

Warfare of Science (The). Mr. White on, and Mr. Huxley on its Light in "Popular Science Monthly." Thomas H. Potwin. *New Englander and Yale Rev.*, Nov., 10 pp. Critique of articles by Mr. White and Mr. Huxley.

Winter (The) of our Continent. Charles Dudley Warner. *Harper's*, Dec., 20 pp. Illustrated. An "attempt to give some idea of what is called the winter months in Southern California."

GERMAN.

POLITICAL.

Algerian Reminiscences. Ernst Haeckel. *Deutsche Rundschau*, Berlin Nov., 27 pp. Partly descriptive and closes with a chapter devoted to the Mediterranean question, which includes the partition of "The Sick-man's" estate, when he shall die.

French Occupation of German States, Reminiscences of. *Deutsche Rundschau*, Berlin, Nov., 22 pp. Embraces two accounts, one by a veteran who followed Napoleon's banner, the other by a whilom Leipzig student.

French Revolution (The) and its Significance for the Modern State, part II. *Deutsche Rev.*, Nov., 21. Traces the evolution of the theory of the sovereignty of the people.

SOCIOLOGICAL.

Emin Pascha (Dr.) as Naturalist. G. Hartland. *Deutsche Rev.*, Nov., Breslau and Berlin, 8 pp. Descriptive of his labors as a Naturalist and illustrated by extracts from his diary.

Poor, Dwellings for the. Heinrich Albrecht. *Deutsche Rundschau*, Berlin Nov., 15 pp. First part. Describes existing conditions.

Socialistic Party-day in Halle. *Grenzboten*, Leipzig, Nov., 5 pp. Recognizes in the change of front, of the Opportunist section of the party, a promise of cooperation for practical reform.

SCIENTIFIC.

Darwin's Teachings, A new Presentation of. Dr. Med. Moritz Alsberg. *Unsere Zeit*, Leipzig, Nov., 13 pp. Combats Darwin's position that the Struggle for Existence affords adequate explanation of specific evolution, which is attributed rather to external conditions.

Diseases (Common Nervous). A Biermer. *Deutsche Rev.*, Breslau and Berlin, Nov., 16 pp. Attributes a predisposition to disease to causes induced by superstition, religious fanaticisms, etc., and discusses the diseases of the Middle Ages from this stand-point.

Meteorology, P. Zech. *Deutsche Rev.*, Breslau and Berlin, Nov., 3 pp. Sketches the growth of the science from the establishment of Leverriers system of weather cards based on telegraphic dispatches in 1854-55.

Natural Sciences and Educational Art. E. du Bois Raymond. *Deutsche Rundschau*, Berlin, Nov., 22 pp. Discourse delivered at the celebration of the Leibnitz Anniversary in the Academy of Science at Berlin.

Philology (Comparative) and Evolution of Language. H. Steinthal. *Deutsche Rev.*, Nov., Breslau and Berlin, 3 pp. The oldest form of Indo-Germanic language, only a phase of transition of some older language.

Science (Natural), A Review of. Editorial. *Deutsche Rev.*, Breslau and Berlin, Nov., 7 pp. Notices some 25 recent scientific works in various departments.

UNCLASSIFIED.

Art Exhibitions. S. *Unsere Zeit*, Leipzig, Nov., 6 pp. Valuable for the modern artist as presenting him with the many-sided aspects of art at a glance.

Pharaoh, The Funeral of. G. Maspero. *Deutsche Rev.*, Breslau and Berlin, Nov., 12 pp. Describes the funeral ceremony in detail.

Russian Military Officers, Types of. Capt. Zernin. *Unsere Zeit*, Leipzig, Nov., 16 pp. Traces the military system from the cadet schools onward, and notes the sharp distinction of the officers into two social classes. Describes the military clubs.

Yosemite Valley, California, A Trip to the. Kari-udo. *Deutsche Rev.*, Breslau and Berlin, Nov., 8 pp. Journal of the trip from New York.

ITALIAN AND SPANISH.

Alleanze, Le Nostre. Luigi Palma. *Nuova Antologia*, Rome, Oct. 1, 22 pp. Vindicating the Alliance of Italy with Germany and Austria.

Arpas Eolias y Taravitas. F. Hardt. *Revista Contemporanea*, Madrid, Oct. 15, 12 pp. A humorous and sarcastic article, suggesting the use in Madrid of Eolian harps and Taravitas, i. e., bridges for crossing the streets, like those used in the mountains of South America, a basket strung on a pole.

Camera, A proposito di una Nuova. Senatore L. Ferraris. *Nuova Antologia*, Rome, Oct. 16, 31 pp. On the subject of a new election for members of the Chamber of Deputies.

Campañas del Primer Imperio. Adolfo de Motta. *Revista Contemporanea*, Madrid, Oct. 15, 12 pp. Third and last paper analyzing a recently published French work by Paul Gaffarel on the Campaigns of the first French Empire in Spain.

Carlo Alberto, Il Segreto del Re. Ernesto Masi. *Nuova Antologia*, Rome, Oct. 1 and 16, 23, 29 pp. Last papers on "The Secret of King Charles Alberts," explaining some of his political moves.

Dante y Goethe, Estudios sobre. V. Suárez Capalleja. *Revista Contemporanea*, Madrid, Oct. 15, 18 pp. First of Some Studies of Dante and Goethe.

Discusión de la Memoria del Señor Pérez y Oliva sobre la transformación del Concepto de la Propiedad en los últimos veinticinco años. Isidro Pérez y Oliva. *Revista Contemporanea*, Madrid, Oct. 15, 8 pp. Continuation of a Discussion of the Memoir of Pérez y Oliva, about the change in the Idea of Property during the last twenty-five years.

Enseñanza (La segunda) y las Lenguas Vivas. Carlos Soler Arqués. *Revista Contemporanea*, Madrid, Oct. 30, 15 pp. Discussion of the time which should be allowed daily to, and the manner in which should be taught, Living Languages in Secondary Instruction.

Giusti (Il) Studente. F. Martini. *Nuova Antologia*, Rome, Oct. 16, 21 pp. First part of an account of the student life of the Italian author, Giusti.

Imposta (L') e il Debito. A. Magliani. *Nuova Antologia*, Rome, Oct. 16, 25 pp. Discussion of the questions: In what cases ought a State to have recourse to taxation? What is the legitimate use of credit to provide for the expenses of a State? What are the conditions and limits of both methods?

Legislatura (nella xvi.) La Camera dei Deputati. Edoardo Arbib. *Nuova Antologia*, Rome, Oct. 1, 34 pp. Statement of some of the things done by the Chamber of Deputies (lately adjourned) of the 16th Italian Legislature.

Orden (en el de) Principios contenidos. Mariano Amador. *Revista Contemporanea*, Madrid, Oct. 30, 8 pp. Principios included in the Idea of Order.

Poesía Española (de la) Los Principes. Juan Pérez de Guzman. *Revista Contemporanea*, Madrid, Oct. 15 and 30, 6, 12 pp. Continuation of a selection of poems by the Princes of Spanish poetry.

Pro Patria. Il Bilancio della guerra e la situazione politica e finanziaria in Italia. Miles Antiquus. *Nuova Antologia*, Rome, Oct. 1, 20 pp. Last of several papers exposing the political and financial situation in Italy.

Quejas Maternales. (Carta-Circular.) José Pons Samper. *Revista Contemporanea*, Madrid, Oct. 15, 6 pp. A serio-humorous Circular Letter, supposed to be written and signed by "The Castilian Language," which makes "Maternal Complaints" about the way in which the language is being corrupted.

Ricasoli (del Barone Bettino) Lettere e Documenti. G. Finali. *Nuova Antologia*, Rome, Oct. 1, 21 pp. Analysis of Vol. V., just published, of the Letters and Documents of the late Baron Ricasoli, Prime Minister.

Tommasi Salvatore, e la Riforma della Medicina in Italia. Jac. Moleschott. *Nuova Antologia*, Rome, Oct. 16, 27 pp. Memoir of Dr. Salvatore Tommasi, who died in 1888, aged 75, showing his services in the reformation of the practice of medicine in Italy.

Tres Cartas. Rafael Álvarez Sereix. *Revista Contemporanea*, Madrid, Oct. 30, 11 pp. "Three Letters" exchanged by Sereix and Luis Canovas.

FRENCH.

L'Histoire chez la Portière. A. Claveau. *La Lecture*, Paris, Oct. 25, 6 pp. Arguing that no reliance can be placed on reports of interviews in newspapers.

Métropolitain (du) La Question. A. de Lapparent. *Le Correspondant*, Paris, Oct. 25, 20 pp. First part of a discussion on the question in what way shall be constructed a Metropolitan Railway, encircling and permeating Paris.

Provinciales (Les), à propos de discussions récentes. Ferdinand Brunetière. *Revue Bleue*, Paris, Oct. 25, 10 pp. The *Provincial Letters* of Pascal in the light of recent discussions.

Réforme Électorale (La). Maurice Charnay. *La Nouvelle Revue*, Paris, Oct. 15, 23 pp. A scheme of electoral reform in France.

Scènes de la Vie d'Étudiant. Maurice de Fleury. *La Lecture*, Paris, Oct. 25, 8 pp. Recollections of the author when a schoolboy.

Souvenirs de servitude militaire. Alfred de Vigny. *La Lecture Rétrospective*, Paris, Oct. 5, 16 pp. Reminiscences of the author's military life.

Books of the Week.

AMERICAN.

A Very Young Couple. B. L. Farjeon. United States Book Co. Pap., 25c.
Brave Heart and True. Florence Marryatt. United States Book Co. Cl., \$1.

Bride (A) From the Bush. "A New Writer." United States Book Co. Pap., 25c.

Dark Peoples from the Land of Sunshine: A Popular Account of the Peoples and Tribes of Africa. Illustrated. G. T. Bettany, M. A. Ward, Locke & Co. 12mo, cl., \$1.

Darwin's Coral Reefs, Volcanic Islands, and South American Geology. Ed. by G. T. Bettany, M. A. No. 16 of the Minerva Library of Famous Books. Ward, Locke & Co. Hf. cl., \$1.75.

Dodge, William E., The Christian Merchant. Carlos Martyn. Funk & Wagnalls.

Electro Metallurgy, A Treatise on. Embracing the Application of Electrolysis to the Plating, Depositing, Smelting and Refining of various Metals, and to the Reproduction of Printing Surfaces and Art Work. Walter G. McMillan, F. I. C. Numerous illustrations. J. B. Lippincott Company, Phila. Cl., \$3.50.

Engineering Machinery, The Mechanics of. Vol. III. Part I. Sec. II. Machinery of Transmission and Governors. Dr. Julius Weisbock. Trans. by J. F. Klein. Revised by Gustav Hermann. John Wiley & Sons. 8vo, cl., \$5.

Himalay, On the Heights of. A. Van der Naillen. United States Book Co. Cl., \$1.

History of My Pets. Grace Greenwood. United States Book Co. Cl., \$1.

Honorable Miss (The). L. T. Meade. United States Book Co. Cl., \$1.

German Soldier (The) in the Wars of the United States. J. G. Rosengarten. 2d ed., revised and enlarged. J. B. Lippincott Co., Phila. Cl., \$1.

Jack's Secret. Mrs. H. Lovett Cameron. The latest issue of *Lippincott's Series of Select Novels*. J. B. Lippincott Co., Phila. Cl., 75c.

Le Beau Labreur. Annie Thomas. United States Book Co. Pap., 25c.

Letters to Living Authors. J. A. Stewart. United States Book Co. Cl., \$2.

Meredith (Geo.), Novelist and Poet. Richard Le Gallienne. United States Book Co. Cl., \$2.

Mechanic, Every Man His Own. A Complete Guide to Amateurs. Revised, and enlarged ed. 850 engravings on wood. Ward, Locke & Co. 8vo, cl., \$3.

Old Documents and the New Bible: a Popular Book in Biblical Criticism. Illustrated. James Pott & Co. Cl., \$1.

Painters' Handbook (The): a Manual of the House Painter's Art. Dick & Fitzgerald. 16mo, pap., 25c.

Pastor Pastorum, or the Schooling of the Apostles by Our Lord. Henry Latham, M. A. James Pott & Co. Cl., \$2.50.

Pax Vobiscum. Henry Drummond. James Pott & Co. 12mo, leatherette, 35c.

Phonographic Reporter (The). Isaac Pittman. Dick & Fitzgerald. 16mo, bds., 50c.

Queens of Society. Grace and Philip Wharton. New Library ed. Illustrated with 18 photogravures. Porter & Coates, Phila. 2 vols. cl. extra, \$5; hf. cl., \$3.

Science, The Threshold of. A variety of simple and amusing experiments. Illustrating some of the Chief Physical and Chemical Properties of surrounding objects and the effects upon them of heat and light. C. R. Adler Wright. J. B. Lippincott Company, Phila. Cl., \$2.

Stories of My Childhood. Grace Greenwood. United States Book Co. Cl., \$1.

Treasure-House of Tales. Being a Selection of the Uncollected Writings of Leigh Hunt, Lord Beaconsfield, Mary Shelley and Douglas Jerrold. J. B. Lippincott Company, Phila. 4 vols., cl., \$6; cf. or morocco, \$13.

Troubadour Land, In. S. Baring Gould. Illustrated. James Pott & Co. 8vo, cl., \$4.50.

Wire, Its Manufacture and Uses. J. Bucknall Smithers. In preparation. John Wiley & Sons.

Wits and Beaus of Society. Grace and Philip Wharton. New Library Ed. Illustrated with 20 photogravures. Porter & Coates, Phila. 2 vols., cl., extra \$5; hf. cl., \$8.

Wooden Trestle Bridges. Wolcott C. Foster. In preparation. John Wiley & Sons.

Current Events.

Thursday, Nov. 20.

The suspension of the banking house of Barker Brothers & Co., in Philadelphia, is announced; the liabilities placed at \$5,000,000. Rear Admiral Oliver S. Glissin, U. S. N., retired, dies in Philadelphia, aged 81 years. The Rev. Daniel V. M. Johnson, the oldest clergyman of the Protestant Episcopal church in Brooklyn, dies at the age of 78. In New York City the new building of the Academy of Medicine is formally opened.

Queen Emma takes the oath as Regent of Holland. Whitelaw Reid, United States Minister to France, leaves Paris for a two months' tour of Turkey and Egypt.

Friday, Nov. 21.

The British Government issues a proclamation, forbidding demonstrations in any part of Ireland on the anniversary of the execution of the "Manchester Martyrs." The Archbishop of Canterbury delivers judgment against the Bishop of Lincoln charged with ritualistic practices. In Liverpool, at a meeting of the Chamber of Commerce, Sir Baden Powell, M. P., makes a speech in which he says that the new United States Tariff Law had given a great impetus to Canadian industries. At a conference of the National Liberal Federation in London, Sir Wilfred Lawson advocates the immediate abolition of the State Church of England, the House of Lords, and the Liquor Laws.

Saturday, Nov. 22.

Latest reports state that the religious excitement among the Indians is subsiding. Harvard defeats Yale in the football match by a score of 12 to 6. The United States Rolling Stock Company of Chicago is placed in the hands of a receiver: liabilities are given at \$3,816,000, and assets at \$6,053,000. In New York City the financial situation shows decided improvement.

The British Government prohibits the holding of a meeting in Ireland for the purpose of expressing confidence in Mr. Parnell. The Czarewitch arrives at Port Said. The Marquis of Huntly, the Conservative candidate, is elected Rector of the University of Aberdeen, defeating Prof. James Bryce. The River Neva is frozen over at St. Petersburg. France forbids the importation of Belgian cattle. The bestowal by Emperor William of the Grand Cross of the Order of the Red Eagle upon Professor Koch is gazetted.

Sunday, Nov. 23.

Dispatches are received that hostile Indians are moving toward Pine Ridge Agency. Snow fell in New York and Massachusetts. The Right Rev. John Watrous Beckwith, S. T. D., Bishop of Georgia, dies at Atlanta, aged 69.

The King of Holland dies at 6 A. M. The Rev. Hugh Price Hughes discusses the Parnell case in a sermon at St. James' Hall; he declares the abdication of the Irish leader a necessity for the success of the Liberals. The Czarewitch arrives at Cairo, and is welcomed by the Khedive. Elections throughout Italy for members of the Chamber of Deputies are held; the Government has a large majority.

Monday, Nov. 24.

Reports from the West indicate that the Indians will yield, although the situation is still critical. The United States Supreme Court decides that Jugiuro must die by electricity. In New York City, August Belmont, the famous banker, dies, aged seventy-four. The New York Indian Association holds its annual meeting at the residence of Mrs. William E. Dodge. Opening of the Flower Show in Madison Square Garden. Edward Brandon, one of the oldest members of the Stock Exchange, makes an assignment.

A violent gale prevails in the English Channel and along the coast of Great Britain; a number of wrecks and collisions are reported. At a meeting of Anarchists in Paris, Padlewsky, the Russian Pole who is suspected of the murder of General Seliverskoff, is appointed honorary president. Queen Regent Emma issues a proclamation declaring Princess Wilhelmina Queen of the Netherlands.

Tuesday, Nov. 25.

Benjamin P. Shillaber (Mrs. Partington), the humorist, dies at Chelsea, Mass., aged 76 years. The New Jersey Court of Pardons grant a pardon to Eva Hamilton, widow of Robert Ray Hamilton. Two Brazilian war ships, bringing a medal from the New Republic to the President of the United States, arrive at New York. Evacuation Day is celebrated in New York City. Prof. Austin Scott is elected President of Rutgers College.

Parliament reopens; the Queen's speech is read in both Houses. At a meeting of the Irish Home Rule members of Parliament, Mr. Parnell is unanimously re-elected Chairman of the Irish Parliamentary party. Mr. Gladstone's letter is published, in which he declares that he cannot co-operate with Parnell. The official acceptance of the crown of Luxemburg by the Duke of Nassau is published. The following results are given of the elections in Italy: Government, 305; Constitutional Opposition, 41; Radicals, 36; Doubtful, 9. A despatch from Buenos Ayres says a financial crisis prevails in that city.

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2. In giving the definition of words, we have abandoned the historical method so universally followed heretofore. The usual method is to give first the etymology of a word, then the meaning nearest the root meaning (now often obsolete or obsolescent), then the subsequent meanings; the present, most generally accepted meaning last. But it is precisely this last meaning that is usually sought after. We have reversed this, and substituted the order of usage for the historical method.

3. Technical language is avoided as far as brevity and accuracy will admit of. *Nothing is permitted to stand in the way of accuracy.* The aim is to use words that can be readily understood without further reference to the Dictionary. Of course, in the departments of the various sciences and arts, the technical or scientific names will be given; yet in nearly all cases, if not all, simple, commonplace names will be added which will give at once a clue to the meaning.

4. Another fertile source of confusion in dictionaries is avoided in

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word, but we say in what book, what chapter and on what page it can be found.

2. We give emphasis to modern and American shades of meaning, hence in giving quotations from authoritative writers we give preference to the writers of to-day over the writers of generations ago, and to America's writers over foreign writers. The important thing is to know what words mean to-day and in this country; we do not neglect the meanings words have in other countries, and in Chaucer or Spenser or Milton's time; but we give the

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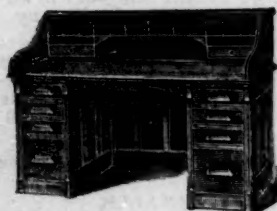
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